The CHRISTIAN CENTURY

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Dewey's Opportunity
An Editorial

Gandhi and Christian Missions
By E. Stanley Jones

Baptists in Turmoil
An Editorial

Religion and Rochdale
By Benson Y. Landis

MAY SURVEY OF BOOKS

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In This Issue

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hardly needs an introduction in any part of the church world. For years the most widely known American missionary in India, Dr. Jones has been conducting numerous missions in this country, Mexico and Cuba since the outbreak of the war. During the coming summer he will again lead a series of ashrams under the sponsorship of the department of evangelism of the Federal Council of Churches. His mail address is 150 Fifth Avenue, New York, N. Y.

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The CHRISTIAN CENTURY

May 3, 1944

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Calendar of Coming Events

May 3-6. State Conference of Social Work, Minneapolis, Minn.

May 3-14. General Conference, African Methodist Episcopal Church, Philadelphia.

May 3-15. General Conference, African Methodist Episcopal Zion Church, Detroit, Mich.

May 5-8. Institute for Education by Radio, Columbus, O.

May 6. Philadelphia Co-op Meeting, Sylvania Hotel.

May 7. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.

May 7-14. Religious Book Week.

May 8-10. Michigan Baptist Convention, Lansing.

May 8-14. Christian Family Week.

May 14. Rural Life Sunday.

May 14. Festival of the Christian Home (formerly Mother's Day).

May 14. Chicago Sunday Evening Club; Charles R. Brown, speaker.

May 16. New York East Annual Methodist Conference, Brooklyn.

May 21. Northern Baptist Youth and Camp Sunday.

May 21. Community Church, Boston; Max Lerner, speaker.

May 21. Citizenship Day.

May 22-25. Annual Church Conference of Social Work, Cleveland, O.

May 22-27. National Conference of Social Work, Cleveland, O.

May 23-26. Northern Baptist Convention, Atlantic City.

May 25. General Assembly, Presbyterian Church in the United States, Montreat, N. C.

May 25. General Assembly, Presbyterian Church in the U. S. A., Chicago.

May 30. Memorial Day.

May 31. General Assembly, United Presbyterian Church, New Concord, O.

May 31-June 4. Midwest Synod, United Lutheran Church, Bloomfield, Neb.

June 1. Reformed Church in America, General Synod, Buck Hill Falls, Pa.

June 3-10. Presbyterian Work Conference, Labor Temple, New York.

June 5-9. Synod of Pennsylvania, Presbyterian Church in the U.S.A., Chambersburg.

June 5-July 14. Summer School, Andover Newton Theological School, Newton Centre, Mass.

June 6-15. Institute of International Relations, Friends University, Wichita, Kan.

June 7. Northwestern Jurisdictional Methodist Conference, Ocean City, N. J.

June 7-11. Philadelphia and Baltimore Annual Conference African Methodist Episcopal Zion Church, Philadelphia.

June 7-July 19. Lisle Fellowship, Eastern Unit, Lisle, N. Y.

June 9-16. Institute of International Relations, Reed College, Portland, Ore.

June 11. Methodist Student Day.

June 12-16. Pennsylvania Presbyterian Synod, Chambersburg.

June 15-Aug. 15. Presbyterian Work Conference, Chestnut Ridge, W. Va.

June 16-21. Centennial, General Eldership, Churches of God. Penbrook, Pa.

June 21-27. Lakeland Young People's Summer Conference, Gurnee, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, MAY 3, 1944 NUMBER 18

EDITORIAL

AS THE DAY for the invasion of western Europe draws closer and closer, the calls increase for an immediate statement of the Allies' peace aims. There is something ghastly about the thought of two million British and American boys hurling themselves against the defenses with which the nazis have ringed Europe's coast without knowing what their governments hope to gain if they die. Within a single week voices as diverse as those of the London *Times,* Senator Wheeler and Sumner Welles have all called for a declaration of Allied peace aims. "It is not enough," said the *Times,* "to know what we are fighting to destroy. The belligerent temper of the fighting nations, the attitude of the neutrals, the powers of resistance of the enemy can all at this critical moment be powerfully influenced in the direction of victory by a clear view of what the United Nations mean to build in place of Hitler's catastrophic 'new order.'" Almost all the force of Dr. Göbbels' propaganda lies these days in his assurances to the German people that what they will suffer if they surrender will be infinitely worse than anything they may suffer while they keep on fighting. To show the German masses that the nazis are deceiving them, and to show the Allied troops who await the invasion signal that they are daring death for an end worth winning, the leaders of the United Nations should make a definitive and specific declaration on peace aims now. "Unconditional surrender" is not enough.

Last Call for Peace Aims

More Light on the Ugly Facts of Censorship

HOW MUCH do we really know about the progress of the war? That's the question which thousands ask themselves every day. Last week such questioners thought they had evidence that the answer must be, Not very much. Within the space of a single week five correspondents for leading London papers refused to file more dispatches from India because of the refusal of the censors to let through what they considered to be the most important news there, and four papers in Australia were suspended by the authorities after they had tried to print editions in which large patches of white space showed where the censors had been at work. Now that these difficulties have been temporarily adjusted an attempt is being made in official circles to minimize their importance. But they showed, nevertheless, that in the judgment of competent men a pretended concern for military safety was being used in both these major war areas as an excuse to keep from the public news which the public needed to know. By the way, what do you suppose those papers couldn't print in Australia? We have no certain knowledge, but in the light of hints we surmise that it was comment on the American plans to turn the Pacific into an American lake and perhaps also on the MacArthur-for-President campaign. And what do you suppose the correspondents couldn't cable from India? Again we are guessing, but our guess is that it was information concerning the effect Japanese propaganda and the Japanese military advance into Assam are having in increasing the restlessness of India's millions.

American Church Leaders Call For United Nations Council

IT MAY have been sheer coincidence, but seven days after Prime Minister Churchill told the House of Commons that there is no prospect of the United Nations' getting together in a council, 1,251 leading American churchmen issued a plea for immediate formation of such a body. The churchmen appealed to the Moscow declaration, which specifically promised a "general international organization" and inferentially held out expectations of a United Nations Council which should function until the end of the war. Mr. Churchill's reply to a question in Parliament was taken in Washington to mean that the British government has no desire for any such body, but the blame for continuing to restrict international arrangements among the Allies to personal exchanges between Mr. Roosevelt, Mr. Churchill, Mr. Stalin or their deputies falls quite as heavily on Washington as it does on London. The churchmen who believe this policy is all wrong and should be changed immediately, represent all shades of

American church thought on the war, all denominations, all parts of the country and all degrees of approval—or lack of approval—of the administration. They have made their protest through the Federal Council's commission on a just and durable peace. Their argument, very simply, is that if the Allied powers intend to make good on their promises about a "general international organization" after the war, the way to persuade the people of the world of their honest purpose is to start with the United Nations Council which could easily be formed now. In other words, why isn't something being done now about setting up the first pillar of the Six Pillars of Peace? Well, why *isn't* something being done?

Distillers Dodge Taxes By Whiskey-Dividends

TWO LARGE distilling companies have recently won suits which seem to give them the green light for their proposed "whiskey-dividends" to their stockholders. The idea is, of course, to distribute liquor instead of cash dividends to the owners of their stock. If it were sold through ordinary channels, heavy excise tax would have to be paid on it and the money received for it would become excess profits on which the income tax might run as high as 90 per cent. One of these two companies has 12,000 stockholders. What will they do with their whiskey-dividends, the total amount of which is said to run into the millions of gallons? It can scarcely be supposed that they will drink it all. Observers who have studied the situation most carefully consider it so obvious that most of this flood of alcohol will promptly flow into bootlegging and black market channels that they do not even bother to argue about it. Two easily predictable results are: the loss of some millions of dollars of tax income by the federal government; and a large amount of irregular and surreptitious liquor-selling by persons and at places not subject even to the inadequate controls which apply to the "legitimate" avenues of the trade. And two curious paradoxes of the whole affair are: that this ingenious and perfectly legal tax-dodging is being done by an industry which has been boasting so loudly of its patriotic support of the war effort by converting from beverage to industrial alcohol; and that, just after the big distillers have been appealing for permission to reconvert to beverage alcohol for a time to replenish their exhausted stocks and supply a famishing market, it turns out that they have millions of gallons on hand to distribute to their stockholders in lieu of cash dividends.

Segregation of Blood Said to be Ended

THE UNEQUIVOCAL DECLARATION that "there is absolutely no segregation of Negro and white blood in either the processing or administration of human plasma" was quoted in these pages last week. Our Chicago correspondent attributed this assurance to Captain Lawrence A. Drolett of the army medical corps, who wrote on official Red Cross stationery to two Elmhurst College students: "I have personally administered blood plasma . . . and have given it to all races of men in our armed forces. I have also studied and witnessed the processing of this blood in the United States." If this statement is true—and we know of no one who would be in a better position to speak with authority—it effectively disposes of that legion of hysterical busy bodies who, at the beginning of the war, frightened the Red Cross into the senseless policy of segregating blood which no scientist could differentiate on a racial basis. We hope that it presages an early repudiation by the Red Cross of its former unscientific and craven position and a frank avowal of what is evidently an established practice. In this connection, we delight to call attention to a priceless story from the 1943 report of the Rockefeller Foundation. "It was in West Africa in 1927 that a blood specimen was taken from a black native named Asibi who was sick with yellow fever," says this report. "This specimen was inoculated into a rhesus monkey which had just been received from India. Asibi recovered but the monkey died of the disease. All the vaccine manufactured since 1927 both by the Rockefeller Foundation and by government and other agencies as well derives from the original strain of virus obtained from this humble native. Carried down to the present day from one laboratory animal to another, through repeated tissue cultures and by enormous multiplication, it has offered immunity to yellow fever to millions of people in many countries. Wherever today in yellow fever areas the armed forces of the Allied nations are stationed, they are protected from the disease by vaccination from this same strain. Through the creative imagination of science, the blood of one man in West Africa has been made to serve the whole human race." If you have a son or daughter serving in a yellow fever area, their safety thus depends on the blood of this Negro.

International Monetary Plan Proposed

A PLAN for the stabilization of the world's currencies, and the consequent removal of one barrier to world trade, has been worked out by experts of thirty-six United and associated nations and presented by Secretary Morgenthau to Senate and House committees. If congressional approval is given to the proposal in principle, a monetary conference will be called to work out the details. The question is intricate and no very complete statement even of the points already developed has been made public. In general, it may be said that the plan calls for the establishment of a "permanent international monetary fund" of 8 billion dollars, in "gold and local currencies," of which the United States is expected to furnish a little more than one-third in gold. It is not, one gathers, designed to put the currencies of all nations on a gold standard and back them by a gold reserve. Even the 21 billions of gold at Fort Knox would probably not be sufficient for that. The purpose as stated is rather to provide a stabilization fund which will check the short-term fluctuations of the exchange values of the various national currencies and thus facilitate international trade, much as a storage reservoir on a stream may level out the seasonal variations of its flow and facilitate navigation. The end

is desirable and, on the face of the proposal, the means seem suitable. To be sure, frightened cries already arise from some congressmen that this is a covert device for propping all the tottering currencies of the world with American gold. As the debate proceeds, however, we expect that the enormous advantages of the plan as a means of getting postwar world trade functioning will still the fears of most alarmists. As another step toward world collaboration, we welcome Mr. Morgenthau's proposal.

A Suggestion Toward Filling Tomorrow's Empty Pulpits

EDITORIAL comment has already been made (April 26) on the inevitable consequences of the recent order of Selective Service rescinding deferment of all pre-theological students as well as other pre-professional students. There still remain certain avenues to medicine, but the supply of students for the ministry will be entirely cut off after July 1, except for 4-F's and a trickle through the navy's V-12 program for training chaplains. This will not affect prospective Roman Catholic priests, who are not only recruited in their early teens but are entered in special schools at high school and college level which are recognized as theological seminaries. But the sources of a trained Protestant ministry will be absolutely dried up as of July 1, 1944, if this order is enforced without modification. It is natural that the Association of Theological Seminaries and its constituent schools should be disturbed by this prospect, but the serious threat is not to them. It is to the churches and to the spiritual life of the country. A simple and sensible suggestion has been made by the heads of the four institutions which constitute the Federated Theological Faculties of the University of Chicago. They propose that a reasonable quota of students who can complete their pre-theological training (i.e., work of college grade) before reaching the age of twenty be classified 4-D, *provided* the pre-theological training made possible by this deferment "shall be under the supervision and approval of a theological seminary which has accepted the student for admission upon satisfactory completion of the pre-theological course." This suggestion has been embodied in a letter to General Hershey. If carried out, it would make possible the stopping of the gap in the ministry, it would go far toward establishing equal treatment for Protestants and Catholics in theological education, and it would deprive the army of only a negligible number of fighting men out of its total strength.

Court Recognizes Man's Conscience as Such

IF IT BE said that the law and the courts have hitherto recognized conscience, though often grudgingly and inadequately, in exempting conscientious objectors from military service, it may be replied that this has been a recognition of the right to obey God rather than man in certain circumstances in which an individual conceived divine and human law to be in conflict. In other words, c.o.'s have been classified and treated as such on the ground that they conscientiously believed participation in war to be contrary to the will of God. A federal circuit court of appeals has recently held that a conscientious objector has a right to be so classified even if his conviction is based on purely "humanitarian considerations" regardless of "any obligations to a deity or supernatural power." Whether the court knew it or not, this is a very radical decision. It touches a question that has given deep concern to philosophers and statesmen for a long time, and its implications extend much farther than the matter of dealing with pacifists. Objectors to war are not the only people who have consciences. It is generally agreed that morality—behavior based upon a sense of obligation derived from or reducible to some principles or rules of conduct—is essential to the stability of the state and of the social order. But does that mean that the state will not recognize the existence of any morality or the validity of any conscience which does not appeal to superhuman sanctions? Jefferson, it will be remembered, was solicitous that morality should be rooted in the nature of man, not because he denied God, for he did not, but because he was suspicious of the church which claimed to speak authoritatively for God. He did not want the ethical foundations of the state to lie within the jurisdiction of that church. It seemed to him possible to have "morality with or without God." The principle has had wide application in America. But in considering the rights of conscience in relation to war, the opposite presupposition has prevailed and conscience has been recognized only insofar as it claimed to be devotion to the will of God. In this important ethical and theological decision, the court of appeals returns to Jefferson.

Baptists in Turmoil

THE EYES of the entire Christian community in this country are fixed on the coming meeting of the Northern Baptist Convention at Atlantic City. Decisions to be reached there will have significance for all Protestantism. The serious threat to their unity which the Baptists face brings into question the entire movement for cooperation which has brought new faith and hope to Protestants throughout the world. On one hand, it gives rise to the despairing query: Are all the gains which the ecumenical spirit has made in the great world conferences which preceded the war now to vanish beneath a new wave of sectarian bitterness? On the other, the Baptist discussion will provide a test of the ability of a great church under heavy stress to maintain the Christian fellowship unbroken. If Baptists are able to compose their deep and honest differences at Atlantic City, all Protestant churches will thank God and take courage.

The issue which comes to a focus at this meeting is an old one. For more than twenty years it has been debated in Baptist circles. In its broader forms the controversy has at one time or another broken out in every Protestant denomination. The fact that other churches in most cases have been able to reconcile the opposing points of view without disrupting Christian fellowship raises hope that

the Baptists may do the same. Baptist history supports this hope. In 1922 at Indianapolis and in 1925 at Seattle, when strong efforts were made by fundamentalists to have the denomination adopt a doctrinal creed, the conventions supported those who held that the denomination should maintain its historic position: "The Northern Baptist Convention affirms that the New Testament is the all-sufficient ground of our faith and practice and we need no other statement."

At Atlantic City, the problem of reconciliation will be made more difficult by the fact that the Baptist Fundamentalist Fellowship has launched its own Conservative Baptist Foreign Missions Society. Unfortunately, the denomination did not hold its annual convention last year. Thus there came an interval when Baptist democracy had no means of functioning according to its usual practices. In that interval impatient souls set the new missionary organization on foot. However, it is still not beyond the stage where the whole project might be reconsidered. If the coming convention can achieve an irenic spirit and discover a reassuring formula, it will be reconsidered. If this is done, the campaign which has already begun to disrupt Baptist churches through the circulation of the fundamentalist creed for individual as well as for church adherence will fall of its own weight.

The majority of Baptists are conservative in theology. In that they resemble a majority of the members of most of the denominations. But they object to having a rigid creedal formulation of their views made the basis of fellowship. That is the view of the American Baptist Foreign Missions Society, which is under attack. The position of the board of managers of this historic society has now been examined and sustained by a committee appointed by the General Council of the convention. Its report says:

> The board of managers holds an essentially conservative position representing, as it does, the great mass of our churches who are evangelical in their faith, who believe in the deity of Jesus and the trustworthiness of the Scriptures, and who find in the simple and obvious interpretation of the New Testament the all-sufficient basis for the entire body of our faith and practice. Therefore, in the employment of our administrative secretaries and in the appointment of our missionaries, the board selects only those who, in their judgment, by their profession and their lives give adequate evidence that they have come into vital union with God the Father through the crucified and risen Jesus and therefore possess a salvation that has in it the divine power of regeneration and sanctification through the Holy Spirit.
>
> Since Baptists have always stood firmly against ecclesiasticism, man-instituted creedal authority and dogmatism, the Foreign Board cannot do violence to this historic Baptist position by setting up formulated creedal statements as a test of fellowship or of fitness for service. We must be consistent and respect this fundamental which Baptists have always demanded for themselves; namely, "freedom of individual conscience and the right of individual interpretation, under guidance of the Spirit." Therefore, the Foreign Board examines all applicants for missionary appointment with great care to satisfy themselves that, in the exercise of this principle of religious freedom and with the guidance of the Holy Spirit, they find in the New Testament a firm basis of faith and practice for themselves in accord with that which is generally held by our Baptist fellowship, and that with good conscience, they will teach the Holy Scriptures with enthusiasm and conviction.

In a long reply to this report, a committee representing the dissenting element complains that the procedure of the General Council's reconcilers was at fault. They declare that "we were not gotten together, both sides, and given the privilege of an impartial and judicial hearing in an attempt to compose our differences." If this is true, it is still not too late for such a conference to meet. The fact that such a complaint was made indicates that the fundamentalists, who now know both the position of the board and of the General Council committee, are ready to reach an agreement. This spirit has emerged because the threat of disunity has brought an overwhelming demand from all over the denomination that the trend toward sectarian separation be stopped. With the weakness of Protestantism because of its divisions amply demonstrated to the humblest church member, with the world mission of the church opening new vistas of responsibility for the future, it is not surprising that this concern lest there be new divisions should immediately make itself felt. That it will come strongly to focus at Atlantic City is the expectation of those who maintain their confidence that this convention will present Protestantism not with another fissure but with a new triumph of Christian unity.

Unfortunately for its own cause the Baptist Fundamentalist Fellowship seems determined to press one point out of all proportion to its importance. Its case against the Foreign Board almost boils down to the claim that Baptist churches should make the doctrine of the Virgin Birth all-determinative and conclusive. Its reply to the General Council's committee concludes with a long section on this point, which is the only doctrinal issue discussed. The fundamentalists who are pushing this issue make the trustworthiness of the Scriptures, the deity of Christ, the nature of the atonement and the hope of immortality subordinate to this one affirmation. No matter what one may think on the dogmatic point involved, it is hard to believe that any church could so far lose its sense of proportion as to make this alone the basis of fellowship. When it becomes clear that this is what the element threatening a breach intends to do, as it will be to anyone who reads the statement of the fundamentalists which appears in the Baptist press, the position of the missions board and of those who uphold unity will be greatly strengthened. This is only one of the services which the thorough discussion which is certain to occur at Atlantic City may be expected to render to Baptist unity.

No American Christian, Protestant or Roman Catholic, can be indifferent to what happens at Atlantic City. The unitive spirit of Protestantism as a whole is involved. The new hope which has begun to burn in all the churches is at stake. The fresh strength which is providentially being given to the Protestant communions to bear unitedly the Christian witness of redemption to a dying world will either be greatly enhanced or sadly sapped by what the Baptists do in their convention. On the other hand, the Roman Catholic strategy for the winning of America will be affected, for that is based upon the perpetuation and the increase of Protestant sectarianism. Therefore the Baptists, who have often spoken for Protestantism on the great issues of Christian faith, are called upon to speak for all the churches again at Atlantic City. To a world torn by strife they will either declare that Protestantism is by nature contentious, divisive and sectarian or they will

proclaim that its gospel is the good news of reconciliation, the wisdom which "is first pure, gentle and easy to be entreated." What will the Baptists say?

Dewey's Opportunity

GOVERNOR DEWEY now holds, according to a poll of Washington opinion reported by *United States News,* a 10-to-1 lead for the Republican presidential nomination. It is possible that a candidate with such a lead on the first of May may still be defeated in a convention held at the middle of June. Possible, but not likely. As of today, it must be recognized that all political signs point toward the nomination of the governor of New York. It is a familiar American prospect; of the 21 major candidates for the presidency nominated since the turn of the century, eight have been governors or former governors of New York.

But it is one thing to be nominated for the presidency and something else again to be elected. Governor Dewey certainly knows this. He knows that of the eight candidates which the New York governorship has supplied since 1904, in only four instances has the candidate won—those being, of course, the candidacies of Theodore Roosevelt in 1904 and of Franklin D. Roosevelt in 1932, 1936 and 1940. Governor Dewey may have almost convinced the delegates to the approaching Republican convention that they want to nominate him; he is as yet a long way from convincing the people of the United States that they want to elect him. Nominations may largely result from the manipulations of professional political managers; elections must come from the persuasion of a majority of the people.

What Governor Dewey most needs to do now, we are convinced, is to begin the process of persuading the people that he offers leadership capable of measuring up to the requirements of this time of crisis. It is no longer good patriotism for him to deny his candidacy. He knows that a "draft" movement is under way all over the country, in which his friends are seeking convention support for him by all the methods known to politics. He is doing nothing to stop this movement, and by virtue of that fact he becomes an active candidate in the public mind. But the public does not like the idea of a man seeking to lead this nation at the present juncture without making it clear toward what ends he will lead it if given power. From this hour until the Republican convention meets, every day of Governor Dewey's continued silence will add to the public hesitation to regard him as a national leader of statesmanly stature.

These, accordingly, are days of decision for Mr. Dewey. He enters them with many advantages. He knows, for example, of the widespread dissatisfaction with the policies of the administration which he would like to supplant and of the equally widespread concern among thoughtful citizens as to the postwar policies it may be expected to follow. But he also knows that he has a virtually clean slate on which to write his own policies. The very fact that so many of his countrymen are complaining that they "don't know where he stands" proves that. He is not handicapped by anything he has done in his past meteoric career. And for this reason, this is his hour of great opportunity. A clear statement of his policies now—particularly of his foreign policies—will crash in on the minds of the American people with maximum impact, while at the same time it will provide convincing proof of his political courage and sincerity.

In some quarters it seems to be taken for granted that Governor Dewey's position on American postwar policy is the antithesis of that which Mr. Willkie was advocating when he came such a disastrous cropper in the Wisconsin primaries, or that which former Governor Stassen so boldly advocated in his article in the *Saturday Evening Post* last year. To substantiate this view, some newspapers which will almost certainly support Mr. Roosevelt's bid for a fourth term are dredging up certain statements of allegedly isolationist tinge which Mr. Dewey made when campaigning for the Republican nomination in 1940. Yet it is by no means likely that these represent Governor Dewey's views today, any more than the "again and again and again" speeches which President Roosevelt made in 1940 can be taken as representing his position now. Offhand, we can think of at least four reasons why, if Mr. Dewey were to reveal candidly his international policies today, the American people would probably discover that they are far from representing any return to isolationism or to the reactionary Republican normalcy of 1920.

In the first place, Mr. Dewey is too astute and too well informed a political leader to believe that Mr. Willkie's defeat in Wisconsin was caused by his support of postwar international collaboration on the part of the United States. In last week's issue of this paper our Wisconsin correspondent sought to show how many and how varied were the elements which entered into Mr. Willkie's downfall. It is not necessary, however, to seek far afield for an explanation. Mr. Willkie was defeated largely because of two factors—first, the vendetta between him and the working leaders of his party, a vendetta which he himself did everything to magnify and sharpen; and second, the public lack of confidence inspired by his unfortunate "campaign oratory" explanation of some of his 1940 statements.

It is in party primaries that the influence of the professional party managers reaches its peak, and that influence was thrown almost entirely against the Willkie candidacy in Wisconsin. And while Mr. Willkie has a reasonable case with which to explain away the sinister connotations which have become attached to the "campaign oratory" phrase—as he shows in his article in the April *Harper's*—that explanation never reached the majority of the people of Wisconsin. They still suspected him of insincerity in his political record. The surprising vote cast in the Wisconsin primaries for Mr. Stassen is in itself sufficient refutation of the idea that Mr. Willkie was defeated because of his internationalism. Governor Dewey must know that the overwhelming majority of the American people want this nation to pursue a policy which will do away with the threat of future world wars, and that

most of them believe that this will require collaboration with other peace-seeking nations.

Second, so far as Governor Dewey has gone in making known his views on international questions since the United States entered the war, he has been at least 75 per cent on the side of intelligent postwar collaboration. He gave his hearty endorsement to the Mackinac declaration by Republican party leaders in favor of the implementation of the Moscow understandings. And he is understood to have been the author of the foreign policy plank in the platform on which he was elected governor in 1942:

> The United States must be prepared to undertake new obligations and responsibilities in the community of nations. We must cooperate with other nations to promote the wider international exchange of goods and services, to broaden access to raw materials, to achieve monetary and economic stability and thus discourage the growth of rampant nationalism and its spawn: economic and military aggression. As a further safeguard, we must join with other nations to secure the peace of the world, by force if necessary, against any outbreak of international gangsterism.

If this is isolationism, it is the isolationism of Cordell Hull, who might well have written, and who would certainly approve, its every word.

Third, the only time Governor Dewey's foot has slipped badly in discussing foreign policy since Pearl Harbor was at the Mackinac conference when he proposed, in a press interview, a permanent military and political alliance between the United States and Great Britain, much along the lines which had been suggested a few days before that by Mr. Churchill in his speech at Harvard. There is still debate as to how correctly the press reports of that interview represented the governor's full thought. But even if it be granted that he then stood for an Anglo-American alliance as the basis of postwar order, it must be recognized that his thought was pointing in the direction of international collaboration although he was projecting his proposal from far too narrow a base.

Finally, and in some respects most importantly, we do not believe that a reactionary or isolationist policy is to be expected from a man whose principal adviser in this field is John Foster Dulles. Now that both the English and the American press have revealed the intimate relations between Governor Dewey and Mr. Dulles, there is no longer any reason for remaining silent on the significance of their cooperation. The Christian churches know what Mr. Dulles stands for in international relations, for he has served with distinguished success as chairman of the Federal Council's commission on a just and durable peace. Mr. Dulles was, more than any other, the man behind Delaware and Princeton; his is the mind reflected in the "Six Pillars of Peace." Whether, in the event of his election, Mr. Dewey would make Mr. Dulles his secretary of state, as the daily press has widely predicted, we have no way of knowing. But there can be no doubt that at the present moment Mr. Dulles is closer than any other man to Mr. Dewey in the formulation of his thinking on international issues. And it is inconceivable that any postwar foreign policy which might be produced from the incessant consultation of two such minds would represent a throwback to the unhappy Harding era.

For all these reasons we are convinced that the tendency in certain liberal quarters to write Governor Dewey off as a presidential aspirant whose leadership in international affairs could not be trusted, to bracket him in his thinking with a MacArthur or a Bricker, is unfair. That is to say, it is unfair—yet. Now is his hour of opportunity to show that it is unfair without any qualifications whatever.

We wish that we could obtain the ear of New York's governor, to speak to him in behalf of the multiplied thousands of Christian church people in this country who are deeply concerned about the choice which this nation must make at the polls next November, and who will not be bound in casting their ballots by any traditional party ties. If we could speak to him in their name just now we would like to say something like this: Here we are, Governor Dewey, a great company of American citizens who have only one concern—to vote for the President who will most wisely advance the cause of future world peace, international cooperation and national well-being. Be honest with us. Be candid with us. Tell us what your foreign policies, in case you are elected president, will be. We are asking you with an intensity of feeling which goes far beyond that with which we usually approach our national leaders, for we know that the very lives of our children and of our grandchildren are at stake. We are losing confidence that the policies of other leaders who seek our suffrages would actually save us from World War III. How about yours? Do you know how to guide this nation toward the security against future war that we seek? Do you know how to secure lasting, voluntary, friendly cooperation with the other nations in whose friendship we must find our security? For the future's sake, Governor Dewey, and that we may make up our uncertain minds about you, speak now!

VERSE

The Strength of the Silence

THE PROPHET of the silent woods may shake
The ages as may few where cities roar.
Only on placid ponds the ripples wake
That, slowly widening, lap at every shore.

STANTON A. COBLENTZ.

You Who Have Dreams

THE ocean's width is but a wing's bright span,
Islands are steppingstones to continents;
Desert and jungle cannot hinder man,
While mountains hardly constitute a fence.

Only the mind disdains to leave its cell,
To ride the wind, to telescope the miles;
The snail-like soul clings to its narrow shell
And keeps on crawling in familiar aisles.

You who have dreams of human brotherhood,
The time has come for you to teach us how
To have the faith so little understood—
For all the living world is neighbor now.

MILDRED COUSENS.

Gandhi and Christian Missions

By E. Stanley Jones

THERE is a great deal of apprehension on the part of Christian missionaries and those interested in Christian missions concerning Gandhi and his attitudes toward missionary work in India. They feel he is definitely opposed to Christian missions and that, since he represents in large measure nationalistic India, Christian missions will have no place in a self-governing India. This apprehension is at the basis of a great deal of the inward and outward leaning of many missionaries toward support of Western imperialism, for they feel that if the framework of imperialism is taken down they will have little chance of a place in a self-governing East. A prominent missionary is quoted as saying that Gandhi is "Enemy Number One" of the Indian Christians.

There is basis for this apprehension. Statements can be quoted from Gandhi in which he explicitly says that it is more than doubtful if Christian missions as now carried on will be allowed in a self-governing India. In the *Fellowship of the Friends of Jesus,* the paper which I publish in India, I took issue with Gandhi on this matter. I said that if conversions were forbidden in a self-governing India then the Indian Christians and the missionaries, having learned the idea of civil disobedience and *satyagraha* from Mahatma Gandhi, would have to practice it against a government that would forbid it, and if Mahatma Gandhi represented that government we would have to practice it against him, for a principle of religious freedom was involved. He was not grateful to me for this suggestion and told me so.

Causes of Gandhi's Opposition

Just what is behind Mahatma Gandhi's opposition to Christian missions? Since he owes so much to Christ, acknowledged and unacknowledged, why does he apparently oppose Christian missions? For three reasons:

1. Gandhi is a Hindu. He made his decision in South Africa not to become a Christian, but to remain in the Hindu fold. Most of the converts of Christian missions are from Hinduism, and Gandhi, as a loyal Hindu, dislikes to see these inroads into the Hindu fold. This is natural. We as Christians would react in the same way if the position were reversed.

2. Gandhi sees that, if the numbers of Hinduism are undermined by conversions to Christianity and Islam, then the balance of power in the new India will be affected. If the 70,000,000 outcastes should go over to Christianity, or to Christianity and Islam, then that would take away the predominant position of the Hindus. This is a natural reaction, for when things are organized on a communal basis, you have to watch the relative strength of communities, for they vote as communities. If religion were a private affair as in America or China, this question would not arise. But since it has become a public affair in India through communal electorates, it is really a public question.

3. Gandhi sees that Christian missions have, on the whole, been unsympathetic to Indian nationalism, and have, on the whole, leaned toward a working alliance with British imperialism.

A Vicious Circle

These three things have produced a vicious circle. The more Gandhi stiffens in his opposition to missions, the more missions stiffen in relationship to the national movement; and the more they stiffen in relation to the national movement, the more the opposition of Gandhi stiffens. It is a vicious circle.

Is there a way out? I think there is. I once said to Gandhi: "Suppose Christian missions would do something like this: We would say to India that we are not trying to build up a communalism in India and through it gain political power. In fact we think communalism is bad for a united India. We as Christians therefore renounce it. We are prepared to see the Christian community as a separate social and political entity fade out, leaving the Christian church as a moral and spiritual organization contributing its power to India's redemption and progress. The Indian Christian need not change his name or his dress, nor leave his home; as an open baptized member of the Christian church he can stand within the stream of India's culture and interpret Christ in that framework. He need not stand in the framework of Western culture to do it. He will be loyal to India and believe in and work for the fulfillment of India's legitimate national aspirations for freedom and self-government. If we, representing Christian missions, should do this, would you allow Christians to stay in their Hindu homes without penalty or disability?"

To this he thoughtfully replied: "If my son were to become a Christian under the conditions which you mention then I would keep him in my own home without disability."

"That is your personal reaction; would you recommend this to India?" I asked.

"I would," he replied, "and moreover, if you take this attitude, then most of the objections to Christian missions would fade out of the mind of India."

Gandhi's Real Opinion

This statement was heard by the Rev. S. Aldis, a missionary, and by Principal David Moses, Indian Christian principal of Hislop College. We checked up with each other ten minutes after the interview and agreed that the above statement was correct. It is true that the secretary of Mahatma Gandhi, Mahadeo Desai, six months later questioned the accuracy of the statement. The three of us made a joint reply reaffirming the above. Obviously pressure was brought to bear on Gandhi to modify his statement. But I believe this reply of Gandhi to us represents his inmost conviction and real attitude. Moreover, I believe it would represent the viewpoint of nine out of ten of the national leaders. I believe that most of

them are not opposed to the spread of Christ and the Christian church, provided it does not mean another wedge driven into the divided soul of India—a wedge which would be divisive, politically reactionary and allied to the confirmation and retention of Western imperialism over India.

If this be a correct interpretation of the situation then Christian missions must look to the following:

1. They must realize that there will be no place in a self-governing India for a body of people allied in thought and attitude to Western imperialism. They will not be allowed in, and rightly so. If any person or group cannot throw themselves in with a self-governing India and work for its upbuilding and success, they should stay out. That India will get self-government is sure. It is inevitable. Ready for it or not ready, she is going to get it. We are beyond the question of readiness or unreadiness; self-government is bound to come, and quickly, either while the war is on or immediately at the close. If anyone cannot accommodate himself wholeheartedly to that fact he is automatically out. Moreover, individuals or groups who persist in fighting rearguard actions, pointing out flaws here and flaws there in the possibility of self-government for India, are thereby reading themselves out of this newly awakened East. They belong to the old dying order and have no place in the new. The records will be scanned, and only those who believe in Indian freedom *now* will be allowed in. Moreover, it will be too late to try to get on the bandwagon of an accomplished fact when self-government comes.

Gandhi as a Symbol

2. Christian missions must realize that Mahatma Gandhi is a symbol in India as Chiang Kai-shek is a symbol in China. I could not speak the name of Chiang Kai-shek in China without having the audience leap to its feet in attention. He is a symbol of the new China. He has his faults, but China forgets those faults when it remembers what he stands for. The same with Gandhi. Gandhi is a symbol of India's demand for freedom. He is the embodiment of a cause. To be loyal to Gandhi is to be loyal to that cause, to be disloyal to Gandhi is to be disloyal to the cause. India may find fault with him here and may find fault with him there, but in the end all those faults are forgiven and forgotten when Gandhi is remembered as the embodied cause of India. He it is that has awakened India and caused her to shed her fears and to stand upon her feet. In the future he will stand in relation to India exactly as Washington stands in relation to this country—as the father of his country.

You may forget your mother's name, you may even forget your own name, but you dare not forget that fact when dealing with Gandhi and the East. All picking of flaws in Gandhi and in his sayings and attitudes is a pettifogging irrelevance alongside this central fact. In the eyes of every nationalistic Indian when you say derogatory things about Gandhi you are attacking the thing for which Gandhi stands, the freedom of India. Is he therefore sacrosanct and beyond criticism? No more than Washington is. But the thing for which both Washington and Gandhi stand—namely, human freedom—is sacrosanct and beyond criticism. Acknowledge that central right to freedom embodied in Gandhi, and then you are free to criticize the marginal things in Gandhi. But until you do acknowledge that central right to freedom, any criticism of Gandhi is attacking that central right.

Chinese Missions as an Example

3. Christian missions must do in India what they have done in China. At the Jerusalem Conference the China representatives asked that all gunboat protection be withdrawn from missionaries in China; they would go trusting to the good will of the people. This meant that they had turned their backs on Western imperialism and its protection, that they would throw in their lot with the government of China, would stand by it, support it, bleed and die to help it get to its feet and be strong. Result? Where once the missionaries were hated as "the running dogs of imperialism," and numbers of them driven out of the country, they are now welcomed. The country that swept them out less than twenty years ago now offers to pay dollar for dollar for the support of those missionaries. I do not discuss whether it is a good thing or not to take that money, but it shows the attitude of China.

Missionaries are loved and honored in China. On the whole they are not in India. They may be loved by individual congregations or groups whom they serve, but they are not loved nationally. Why? May it not be that the nationalists sense the fact that missionaries have not, on the whole, turned their backs on Western imperialism and have not thrown in their lot with India to stand by an Indian government, to bleed with it, to help it to its feet no matter how efficient or inefficient it may be? When the missionaries in India do that, then they too will be welcomed, loved and honored.

Personally I hope that India, given self-government, may decide to become a part of the British commonwealth. That would bridge the gap between East and West, between white and colored. When India says she wants "complete independence" she does not necessarily mean complete independence of Britain; she means complete independence of choice. She may choose to join the family of nations called the commonwealth. Note: the commonwealth, not the empire. She will have nothing to do with the empire. She wants freedom, and freedom and empire are incompatibles—you can have empire, or freedom and democracy, but you cannot have both.

India and the Future

India is profoundly right in this attitude toward empire, for empire is the central problem of the world. As long as you have empires you will have wars over the possession of those empires. The have-not nations will evolve philosophies of aggression to justify the breaking of the status quo in order to get a part of those empires. Imperialism must be given up—British, Dutch, French, American—and this includes economic imperialism as well as political.

If empires are not renounced in behalf of freedom and democracy they will fall to pieces of their own accord, dissolved from within. For Russia has changed the world

picture. She has said that the sixteen constituent elements of the U.S.S.R. are no longer subjects but associates—they can have their own local government, foreign office and army. That offers local freedom with the protection of a vast entity called the U.S.S.R. Another thing has happened. Russia in speaking of the Polish government-in-exile said that she could not deal with that government because it is "imperialistic." That word was deliberately chosen. It announced to the world that Russia is not imperialistic. That puts all imperialism on the spot. If Russia means that, then not only will a large portion of Europe willingly gravitate to Russia, but the East will do the same, for they will find the two things they want: freedom with security.

Imperialism on the Spot

Imperialism *is* on the spot. There is only one thing to do so far as I can see: Let all imperialism be renounced. Let the dates be set for freedom for those now ready for it—India, Burma, Ceylon, Indo-China—and guaranteed by Britain, Russia, America and China. The guarantee of China is important for it means an Asiatic nation guaranteeing the freedom of Asiatic nations. Let the rest of the colonies, not yet in a position to be self-governing, be put in the hands of an international body to bring them as soon as possible to self-government. Then let the gateways of the world be internationalized: Gibraltar, Suez, Singapore and Panama.

That would let down the tensions of the world at once. And there would be a new beginning in world affairs—a welfare economy instead of a power economy.

Whether the nations are prepared to take these steps or not, the missionaries should stand for that new welfare economy of freedom and democracy instead of the power economy of imperialism, for that is what subject peoples everywhere are longing for. Not to stand for that new order writes the missionaries off as a potent factor in the awakened East. But to stand for that would put them at the center of the most astonishing possibility for reconstruction—moral, spiritual, economic, social, political—the world has ever seen. The greatest era of Christian missions would begin.

Religion and Rochdale

By Benson Y. Landis

A HUNDRED YEARS ago this year a small "study action group" was holding meetings in Rochdale, England. The members began to assemble late in 1843. They opened their famous store in December 1844. Because this little group of weavers put together sound principles of organization, after studying previous experiments in cooperation, the current celebration of the centennial of their achievement has taken on international importance.

In the United States about 2,500,000 persons are now members of purchasing cooperatives. Throughout the world there were in 1939 in 39 nations over 100,000,000 members. The well known co-op principles that have stood the test of time are: Membership open to anyone interested; one member, one vote; a moderate fixed return for invested capital; the surplus or saving of the organization is returned to the member to the degree to which he has used it. For several years, in anticipation of this centennial, I have been trying to discover as many as possible of the links between leaders of organized religion and the consumer cooperative movement that has been associated with the name of Rochdale. This article attempts a concise summary of the evidence.

Brook Farm and New Harmony

A hundred years ago in the United States there were numerous preachers of and crusaders for the day of the common man. The preachers of the common man were strong for cooperative colonization. In 1844 the famous Brook Farm in Massachusetts was reorganized as a "phalanx" in accordance with the teachings of the Frenchman Fourier. Robert Owen had come to America in 1824 to establish a colony at New Harmony on the banks of the Wabash in Indiana. By 1844 it was already evident that New Harmony was not to be harmonious. Most of the colonies were poorly conceived and managed, and lived for only a few years.

It seems that the Rochdale idea came early to America. In 1845 a group of industrial workers in Boston organized a store called the Protective Union. Protective unions were also started in other cities. But in those days organized labor in the United States was mainly impressed with the importance of producers' cooperation in the form of the self-governing workshop. This was an idea that lived, with numerous trials, from the 1840's down to the twentieth century. It proved to be a snare and a delusion. It was too hard for cooperative industrial workers who owned their own factory to decide who was to be the boss. Organized labor is only now showing a budding interest in consumer cooperation.

Scandinavian Development

The Rochdale idea came to America frequently by way of Scandinavia. England to Finland to the U.S.A. was a favorite route. Some of these cooperatives among Scandinavian immigrants were urban and others were among farm people. In general, the farm people have been kinder to the Rochdale idea than our urbanites. Probably one good reason for the farmer's success has been the fact that there were a Grange, a Farmers' Union and a Farm Bureau to bring people together for consideration of their common problems.

In England several influential church leaders showed considerable interest in the Rochdale experiment almost from the beginning. One of these was Rev. W. N. Molesworth of the Spotland Parish of the Church of England

in Rochdale. He took a personal interest in the small struggling society and knew many of the pioneers. In 1861 he was serving as a member of the educational committee of the society. The committee marked his services by resolution and gift and said that his contributions had increased with the years. Dr. Molesworth became a distinguished man, an author of histories of England and of the Church of England. He spent most of his life in Rochdale.

The first person to recognize the significance of the Rochdale invention as a consumer movement was a Sunday school superintendent. He was John T. W. Mitchell, who was made superintendent of the Sunday school in the Milton Road Congregational Church of Rochdale at the age of 22 and served the rest of his life. It is said that Mitchell, who never married, had only two interests, the Sunday school and the cooperative. In the *Encyclopedia Britannica* we read that "through discussions at the Sunday school his interest in cooperation was aroused." He joined the Rochdale Society of Equitable Pioneers in 1853. Beatrice Webb and other students of the English movement acclaim him as its first philosopher as well as one of its able administrators.

For the Rochdale pioneers had made an invention unintended. They were, it seems, a group of industrial workers who wished to stretch the pay envelope. They were thinking of an industrial democracy. But they had included in their scheme a plan for the distribution of the surplus of the enterprise in accordance with the degree to which the consumer had used it. Thus they had created a consumer movement, and this was their contribution to mankind. Mitchell was apparently the first to recognize this. When Beatrice Webb was studying the movement, Mitchell declared vigorously that the Rochdale experiment could be defended as a consumer movement on religious, social and political grounds.

Christian Socialists

The Christian Socialists in England under the leadership of Charles Kingsley and of Frederick D. Maurice gave notable encouragement to cooperative organization beginning in 1848. First they were advocates of the self-governing workshop. Later they endorsed consumer cooperation and were helpful in persuading Parliament to pass the enabling acts providing for the incorporation of the consumer societies.

The first systematic statement of the ethical and religious aspects of consumer cooperation was made in 1879 by two Christian laymen, Edward Vansittart Neale and Thomas Hughes, the latter the famous author of *Tom Brown's School Days*. In a book entitled *Foundations: A Study in the Ethics and Economics of the Cooperative Movement*, still in print, they boldly declared consumer cooperation to be "the true outcome of the Christian religion."

In Denmark a Lutheran pastor, H. Christian Sonne, whose grandson now resides in the United States, furnished the inspiring leadership for the organization of the first cooperative store in 1866. It was, like many other early ventures, not a success. But Pastor Sonne had introduced the Rochdale idea. He persisted in his efforts and helped to form the first federation of the consumer association that did succeed.

Our credit unions, which now number no less than 10,600 in the United States, with 3,500,000 members, are an outgrowth of a type of cooperative credit organization begun in Germany by a devout evangelical layman, Frederick William Raiffeisen. Raiffeisen started an experimental cooperative in 1846. He became a public servant and the mayor of a city but he once said that he felt he was in the Christian ministry when he organized credit associations. His technique has been called "brotherhood credit." He claimed that it was an agency of economic reconstruction, popular education and moral regeneration.

Church Hesitation in America

In the United States, organized religion did not readily bestir itself on behalf of the Rochdale idea, at least not for decades. Horace Bushnell published a preliminary edition of *Christian Nurture* in 1846 and a revised form in 1861. He was the forerunner of much of our religious education and of the social gospel movement because, unlike most ministers of his day, he emphasized the importance of environment in the shaping of Christian character. The home mission boards were already following the people west and planting churches and colleges along the way. But the general attitude of organized religion was not one of encouragement to the social pioneers of the 1840's. Professor Merle Curti writes in his recent thorough history, *The Growth of American Thought*, that "the churches only hesitatingly faced some of the great issues involving the democratic principle."

One of the first prominent clergymen to endorse consumer cooperation in the United States was Washington Gladden, who became minister of the First Congregational Church of Columbus, Ohio, in 1882. He lectured in New Haven, Connecticut, in 1858 on "Cooperation—The Logic of Christianity." He cited figures on the growth of cooperative associations in the United States. He quoted Gladstone as endorsing consumer cooperation.

Walter Rauschenbusch became interested in consumer cooperation in 1891, while on a tour in Europe. It seems he resolved to write a book about the movement but was never able to do so. He made numerous favorable references to the consumer movement in his books, *Christianity and the Social Crisis, Christianizing the Social Order* (where he wrote that cooperatives were "one of the powers of the coming age") and *Dare We Be Christians?* His "Prayer for the Cooperative Commonwealth" appeared in *Prayers of the Social Awakening* in 1909.

Kagawa's Influence

Religious interest in the United States was sporadic until Kagawa came from Japan late in 1935. Kagawa had been here before to preach the gospel but he had a peculiar and pervasive influence in the "preaching mission" that he himself carried on late in 1935 and in 1936. Many who came to hear the meditation on the cross remained to listen to his plea that people who wanted to practice Christianity should do so in terms of participation in the cooperative movement. He combined evangelistic

fervor with thorough studies of the movement throughout the world.

Here and there little groups gathered to read Kagawa's pamphlets and to encourage local action. There are cooperative leaders who say that these informal church groups have been important nuclei that help to account for the growth of consumer cooperation during the past ten years.

Churches Still Hang Back

One must perhaps describe the recent Protestant interest in cooperatives in paradoxical terms. There is a lusty minority very much interested, but conservative trends in the church have also been very evident. The Archbishop of Canterbury declares in his book, *The Hope of a New World:* "The consumer is the person whose interest should be supreme in determining the whole process"—but most American churchmen do not behave as though they believed it. There is also a somewhat different paradox. In the midst of wide conflict throughout the world there is a feeling of expectation of a new and better life. But some soberly reflect in thinking of the bright hopes for this one small world that propinquity does not guarantee friendliness, that people quickly in contact with one another will not necessarily engage in happy association. There are many pilgrims into the postwar world who feel that it will be a cooperative world only by the wide and extensive observance of the teachings of both the Christian and the cooperative movements.

Must we not observe of 1944, as Professor Curti did of 1844, that "the churches only hesitatingly face some of the great issues involving the democratic principle"? In spite of noble pronouncements, and noble efforts of many in the churches who might be mentioned, there is as yet little effective official implementation. The leadership of the American churches does not put itself noticeably in position to encourage the tendencies toward the cooperative economy. The farm movement forges ahead and it seems clear that its growth will continue in the rural communities. In urban America particularly the churches might, if they wished, through very informal means furnish still more of the nuclei that would provide the leavening influence and the social action necessary.

Missing the Boat?

Although cooperation is dismissed by indifferent churchmen as "just a technique," others say that it is much more than a technique, that it incarnates the public interest, encourages the growth of personality, and helps men and women to live the good life. This type of association has been called the moral form of economic organization, because it throws back upon the people who are members the necessity for making decisions, and thus enables them to grow in wisdom and stature. At least it is a form of organization that appeals to the highest moral sense of large numbers of people. At least it furnishes a channel for much of the vague and unorganized idealism and good will of many in the churches.

A friend puts it this way: The churches have generally missed the boat during the first hundred years of the Rochdale movement. This is the centennial year. The whistle sounding from the boat is loud and clear.

VERSE

Prayer for the Innocents

FATHER, what price can we pay?
What thing can we do to atone
That these others must die in this way,
So gallant, so young, so alone?

The evil they die to defeat,
We see it within.
In sorrow we kneel at Thy feet—
They are slain for our sin.

In love, in impassioned belief,
We cry unto Thee:
"Forgive us! Let us bear the grief.
Set the innocent free.

"Forgive us! Our hatred, our pride
Doomed the sacrificed ones.
We sent them forth—and they died—
Our brothers, our sons.

"Father, broken and bowed,
We implore Thee: forgive.
Take us, the careless, the proud.
Let the innocents live."

ETTA MAY VAN TASSEL.

Their Midnight, and Mine

LANGUIDLY falling, in advance of spring,
Warm, promissory whispering,
Quiet rain on window glass and eaves,
Near-silence sifting through unopened leaves,
Kissing my soul to sleep, fingering my brain,
Baptismal benediction of the rain. . . .

Others, by distance far removed,
Yet for no evil disapproved,
Are swathed in thundering fire, in bright hell
Blasted and torn by sudden bomb and shell,
Trapped in hot graves beneath a smoking pall
Where no quiet rain can fall.

Why this injustice? Why?
Those are no more flame children than am I.
My peace turns rancid thinking of their pain.
My strangling heart questions the night's dark sky.

EDITH LOVEJOY PIERCE.

MAY SURVEY OF BOOKS

Through the Centuries

THE VITALITY OF THE CHRISTIAN TRADITION. *Edited by George F. Thomas. Harper & Brothers, $3.00.*

THIS SYMPOSIUM shows that liberal theology can absorb the valid insights of its critics and maintain a Christian faith that is not merely traditional but vital. The authors are teachers in our institutions of higher learning; and those pastors and parents who fear the irreligion of our colleges will do well to read the volume.

The book is capable of several uses. It could be used as a textbook for a course on the history and problems of Christianity, but in this case an index should be added. It will be an excellent volume to place in the hands of an intelligent layman to give him in reasonably brief compass the gist of the matter about the Christian faith. It can serve as a course of personal study in the challenge of Christianity today.

The whole sweep of the Hebrew-Christian tradition is here covered, and the reader catches its vigor and relevance for human life. From the sketch of Old Testament religion through the New Testament and the history of the Christian movement to the present the role of religion in the life of society appears in both its conservative and prophetic aspects. Several chapters deal with contemporary problems for religious faith. These issues are shrewdly selected. The field of literature is canvassed by Amos Wilder of Chicago, a poet in his own right, but is seen as a phase of the broad stream of modern culture, and a strong case is made for renewed study of the Bible as a part of liberal education. At the same time the influence of the Christian tradition in contemporary literature is demonstrated. Thomas of Princeton contributes two chapters on the relations of Christian thought to philosophy, in one of which he reviews recent philosophical schools and shows how there can be a critical Christian philosophy, while in the other he discusses the relations of Christianity to a democratic philosophy. The relations of science and religion are treated from the side of natural science by Jefferson of Colgate and from that of psychology by Hilgard of Stanford. John Moore gives a historical survey of Christian ethics and works out its dependence on a Christian world view, thereby indicating how much secular ethics has cut itself off from its own foundations.

In the historical sections careful scholarship is combined with a lively sense of the human appeal of great spiritual struggles. One can feel here the hand of the skilled teacher, keeping alive the interest of his student in material chronologically remote but still very close to the heart of life today. James Muilenberg (Pacific School of Religion) does this brilliantly for the Old Testament, which emerges as the product of a great national struggle in which men worked out an epoch-making view of God in terms of which all life took on new creative meaning and a keen expectancy. John Knox of Union makes the New Testament a judgment on our own life, not by preaching about it but by showing how it cut to the quick of human existence and forced men to reckon with what Jesus means to every generation. In the chapter by Miss Corwin of Smith we see the little Christian movement grow to power and by organizing its life and thought come to dominance in the Roman world, which through Augustine it survives. Lynn White of Mills College has a scintillating chapter on the Middle Ages which reads like a novel, though it is rather heavily loaded on the side of economic interpretation. Outler of Duke takes the movement through the Reformation to the end of the eighteenth century, following four main types of Protestantism: Lutheranism, Calvinism, Anglicanism and Radical Protestantism; but in doing so he slights the values of the great struggle between theology and philosophy in the Enlightenment. Van Dusen of Union brings the story down to date with an able survey of nineteenth century theology and the recent expansion of the world church, but doing scant justice to the warfare between science and theology in this period. These two chapters apparently intended to leave the relations of Christian faith to philosophy and science to the constructive chapters to follow. Steere of Haverford contributes a chapter on the history of Christian devotional literature, where the reader will find an invaluable guide to a neglected side of the Christian tradition.

Any symposium presents almost insurmountable editorial problems, but these have on the whole been admirably handled by Professor Thomas, though Moore's chapter seems to belong in the historical part rather than in its present location, where its very brief constructive section gives an unfair impression of superficiality.

The book is dedicated to Prof. Charles Foster Kent, founder of the National Council on Religion in Higher Education, to which all the authors belong.

EDWIN E. AUBREY.

The Gospel of the Remnant

THE INTENTION OF JESUS. *By John Wick Bowman. Westminster Press, $2.50.*

THE FOREWORD furnished by Walter Marshall Horton of Oberlin is itself an entirely competent review of Bowman's book. The synopses of the six chapters are adequate digests, the preface is helpful, the chapter headings intriguing. It is, as such studies go, an easy book to read, being logically organized, clearly written, as untechnical as the subject matter permits, and courteous (as Christian scholars should be, and occasionally aren't) in its disagreements with other specialists. Dr. Bowman's knowledge of the literature in his field validates itself. Also he accepts and uses an up-to-date apparatus of New Testament source and textual criticisms.

The author challenges, fundamentally, the contention of the social school (and this includes form criticism) that the Christian community created the Gospel characterizations of Jesus. The church, Bowman maintains, did not create the "Jesus of history" though it did succeed admirably in portraying him. The "Jesus of history" created the church. Jesus "stepped upon the plane of history" with his baptism by the Baptist. There and then Jesus took the decisive step of allying himself with the prophetic heritage of the Hebrew tradition.

Jesus accepted the "remnant" conception of the Realm of God: it will be the portion of the repentant individual, not of the chosen people *in toto*. He accepted also the conception of the messiah as the "Suffering Servant" and offered himself as the Suffering-Servant Messiah of the Remnant—God's anointed. Everything he said or did or sought or suffered from Jordan ford to Calvary was thus inspired and motivated. The fusion of these two prophetic concep-

tions ("remnant" and "Suffering Servant") in his mind and mission constitutes his creative originality. Mediated through him, they became the Christian gospel and initiated (by Jesus' express intention) the Christian church.

This précis is, in a way, an oversimplification of Bowman's work. His thesis must be supported by a meticulous examination of all the Gospel records, maintained only in the face of other positions which must first be reduced, and now and then, with every effort to be fair, by begging disputed questions. These processes give the book its texture and in some parts its labored movement. This reviewer, who has great confidence in Goguel, wishes that, for the sake of completer argumentation, Bowman had dealt more directly with Goguel's final chapter, "L'Évangile," in his *La vie de Jésus*. Bowman distinguishes, as does Goguel, between apocalypse and eschatology. Both agree that Jesus had no apocalyptic program, but Bowman is vulnerable in his inadequate discussion of the eschatological elements in Jesus' teaching and self-consciousness, nor does he answer all the questions he himself raises. Was Jesus' intention clear from the first? Was it consistently maintained? Was his ministry shaped by circumstances which modified his earlier hopes? Goguel thinks it was. The whole field is enormously difficult. One may not accept Dr. Bowman's positions in detail, nor sometimes in substance, but he has made a brilliant and original contribution to the understanding of Jesus which puts New Testament students deeply in his debt.

GAIUS GLENN ATKINS.

Democracy Still Works

TVA—DEMOCRACY ON THE MARCH. *By David E. Lilienthal. Harper & Brothers, $2.50.*

DO YOU SUFFER from spots before your eyes whenever you think about the future of democracy? Does your hair fall out when you reflect on the growth of government by bureaucracy? Are you subject to dizzy spells when you consider the disappearing influence of the individual citizen? Is your sleep haunted by nightmares of life in the United States after Big Business and Big Politics finish their regimentation of the common man? Then step right up for a dose of Dr. Lilienthal's TVA vitamins for ailing Americans—the best cure for the totalitarian age blues that has come along in years.

Mr. Lilienthal, chairman of the board of directors of the Tennessee Valley Authority, here renders his report on the first ten years' operations of that public corporation. It is a report filled with achievements so amazing that one wonders, as the chapters of marvels succeed one another, whether this can possibly all be true. Can any enterprise, public or private, be as successful—and successful in as many ways—as Mr. Lilienthal believes this is? Well, until someone comes along to refute his statistics or to deny his descriptions of what has happened in the Tennessee valley since 1933, the record stands.

Perhaps the most important thing about this book is its revelation that the men who are administering the TVA regard it as something far more than a power development. Cheap light rates and abundant power are almost incidental to Mr. Lilienthal's story. What really matters, according to him, is that the TVA has worked out a method of developing a planned economy on a decentralized basis under which the values of democracy are conserved while the standard of living is rapidly raised. It is what TVA has meant *to the people* of the Tennessee valley, both in providing for them better living conditions and in making them more effective citizens, that counts. It is on that that the whole case for the TVA is rested.

"In this one valley (in some ways the world in microcosm)," writes Mr. Lilienthal, "it has been demonstrated that methods can be developed . . . which do create an opportunity for greater happiness and deeper experience, for freedom, in the very course of technical progress. Indeed this valley, even in the brief span of a decade, supports a conviction that when the use of technology has a moral purpose and when its methods are thoroughly democratic, far from forcing the surrender of individual freedom and the things of the spirit to the machine, the machine can be made to support those very ends."

The most important chapters in the book, accordingly, are 14, 15, 16 and perhaps 17. The first three deal with decentralization as a method of regional development and democratic action, and the fourth tells how politics has been kept out of the TVA so far. Here Mr. Lilienthal describes the struggle to preserve the place and importance of the individual in a power age; the relation of the expert to the common man (he thinks that there isn't much hope to escape the regimenting hand of bureaucracy so long as the experts huddle in Washington); the reasons why "planning" and "regimentation" are not necessarily the same. In these chapters is the heart of his belief in TVA as a solution of our present human problem—the restoration of faith in democracy as an effective and at the same time liberating form of government and way of life in a power-machine society.

As I read through Mr. Lilienthal's twenty chapters the thing which stirred me most, I believe, was not so much this record of what TVA has accomplished in a decade but my realization that the future of this great enterprise is at this very moment in such peril from peanut politics. Mr. Lilienthal never mentions Senator McKellar by name, but the shadow of McKellar falls across every page of this record and the hope for the American future which it would otherwise encourage. If the House of Representatives goes ahead to vote the amendments to the current appropriation bill which Senator McKellar inserted with the deliberate intention of hamstringing the TVA and making it a victim of the sorry game of political patronage, then the Lilienthal book will be little more than a monument to another fair hope of democracy, murdered in its bright youth.

PAUL HUTCHINSON.

The Christian and War

THE FALL OF CHRISTIANITY. *By G. J. Heering. With a foreword by E. Stanley Jones. Fellowship Publications, 2929 Broadway, New York, $1.50.*

THIS admirable book, first published in Holland in 1928 and now reprinted by the Fellowship of Reconciliation, is bound to be provocative because the very title contains the thesis, popular among radical sects, that the church in the early centuries dwelt in a garden of Eden. Constantine was the serpent who seduced the church into tasting of the forbidden fruit of political power and military equipment. Since then the church has been cast out of the garden, save as minor sects have been able to effect a return to paradise. This theory of church history is challenged most drastically by the Roman Catholic Church, which sees the serpent not in Constantine but in Luther and dates the fall in the sixteenth rather than in the fourth century. The Catholic Church interprets early church history as a pro-

gressive development from the New Testament to Thomas Aquinas. The attempt is made to discover his teachings implicit in the early fathers. The abstention of primitive Christians from war is explained on non-pacifist grounds as due to the contamination of paganism in the army, while indisputable pacifism is associated with such heresies as Montanism and Gnosticism.

In view of this controversy the attitude of the early church to war calls for re-examination. Heering's statements rest mainly on researches which predispose the reader in favor of their impartiality, because Harnack, the German defender of war, and Cadoux, the English pacifist, reached substantial agreement as to the facts. Both characterized the period before Constantine as comparatively pacifist. Harnack used the qualification of *theoretical* pacifism, because, though the literary evidence is opposed to Christian participation in war, some Christians were actually in the army. I have recently reread the sources of this period and am convinced that the picture drawn by Harnack and Cadoux stands the test of scrutiny. At the same time there are certain qualifications which I should like to point out.

The first was phrased by Harnack as a difference between theoretical pacifism and practical war service. In the period between 100 and 300 A.D., no Christian author whose work is extant condoned Christian participation in warfare. Yet some Christians were in the ranks. The cleavage might better be described as lying between the select and the general mass of Christians. The early church, under the stress of persecution, tended to split on the one hand into smaller bands of ardent spirits, from whom were recruited the martyrs, the bishops and the writers, and on the other into the rank and file, numerically larger, inarticulate, prone to lapse in persecution, to fraternize with the world and to engage in war. This cleavage lies behind the Catholic and the sectarian interpretations of early church history. The Catholic sees the continuity in the inarticulate masses. Protestants look rather to the select coterie.

The discrepancy between pacifist and non-pacifist was, however, not so sharp as we have commonly supposed, because the church appears to have made a distinction between a permissible Christian service in the army in peacetime and a discountenanced service in wartime. The *Canons of Hippolytus* provide that a Christian soldier should not kill even though commanded. Historians have naturally inquired how he could be a soldier at all if he were not to kill. The answer is that the Roman army had comparatively little killing to do, being charged not only with the guarding of the frontiers, but also with policing and fire protection throughout the empire. A Christian might readily feel that he could continue in such work until an actual war occurred. Such was the practice after Constantine of Martin of Tours, who on conversion remained in the army for several years until a battle was imminent and only then refused longer to serve. Such facts illuminate the baffling canon of the Council of Arles, which in 314 A.D. decreed that any Christian should be excommunicated who threw down his arms in time of peace *(in pace)*. The common interpretation has been that if he could not reject arms in time of peace, how much less in time of war. The meaning is rather that the Christian was no longer at liberty to withdraw during a peace, but the church did not close the door on refusal when actual bloodshed came to be involved. He might not lay down his weapons *in pace;* he might do so *in bello.*

A distinct qualification to the universality of early Christian pacifism is geographical. Two items of contradictory evidence confront us in the decade 170-80 A.D. We have first the assumption of the pagan Celsus that no Christian would serve in the army, and coincidently we have the evidence of Christians in the so-called "Thundering Legion" under Marcus Aurelius. The information of Celsus was presumably limited to the Greek-speaking sections of the empire, in whose language he wrote. The Thundering Legion was recruited from the Syrian provinces. In this region the Constantinian revolution was largely anticipated by a century when King Abgar IX of Edessa embraced the faith. Though the surviving evidence is scanty, the extant fragments indicate that Christian pacifism did not flourish in this frontier province remote from the security of the *Pax Romana.*

The pacifism of the early church, then, was qualified. The issue itself was obscured because the Roman empire did not differentiate the office of the soldier and of the policeman. The Christian masses were less stalwart than their leaders, and on the frontier the "fall" of Constantine was anticipated by a hundred years. At the same time the fact remains that no extant Christian author prior to the victories of Constantine condoned, and many condemned, Christian participation in warfare.

The Constantinian period brought a decided change. Before the fourth century was out, Theodosius had decreed that none but Christians could serve in the army. The change, Heering rightly perceives, lay first of all in the altered attitude to the state. A systematic consideration of the relations of church and state is postponed to the second half of the book. The first half continues with a chronological survey of the infralapsarian period of church history from Constantine on. In the Christian Roman empire began the formal accommodation of the Christian ethic to the practice of war at the hands of Ambrose and Augustine. Stoicism served as a bridge. This section of Heering's book relies largely on Troeltsch and fails adequately to describe the "just-war" concept which, from the time of the Christian Roman empire until our own day, has been the dominant theory for all those churches which accept the church-state relationship such as the Catholic, Lutheran and Anglican. In the Middle Ages the classic expression was formulated by Thomas Aquinas, to whom Heering devotes a brief section.

In the treatment of the Middle Ages, Heering fails to discern the emergence of a third Christian attitude to war. In addition to pacifism and the just-war theory arose the crusading idea. The oversight is the more understandable and pardonable because the classic work on the subject by Carl Erdmann (in German) had not as yet appeared. The crusading idea is the corollary of theocracy, just as pacifism is associated with the separation and the just-war theory with the union of church and state. Theocracy is the attempt by the church to dominate the state and society. The endeavor engenders a new attitude toward participation in war. The idea differs from the concept of the just war in that the latter calls for the authority of the civil ruler, whereas for the former war is conducted under the auspices of the church or of some religious leader. The Christian just-war theory excludes ecclesiastics and monks from combat; the crusade organizes monastic military orders. According to the just-war concept the soldier serves at the behest of the prince; in the crusade he takes the cross, that is, he volunteers. The greatest difference, however, is not formal but emotional. The just war is simply just, commonly reluctant; the crusade is holy and without qualms.

In his treatment of the Reformation, Heering, without

using the terminology, comes closer to perceiving the differences in the types. Lutheranism is discussed for its perpetuation of the just-war theory, with this difference, however, that monasticism is entirely out of the picture and the Catholic expedient of safeguarding the literal ethic of the Sermon on the Mount by segregating a special class of people for its exemplification is ruled out, Luther being more inclined to conserve the radical gospel ethic in the area of private life and to commit political life to the Stoic code of the just war.

Calvinism is rightly discerned as imbued with a different spirit. The difference is found primarily in the greater reliance on the Old Testament. This comment is fully justified, but the essential point is the theocratic character of Calvinism. Of course a theocracy turns to the Old Testament and the Old Testament is the constant source for justification of the crusading ideal, whether at the hands of Hildebrand or of Oliver Cromwell.

The radical Protestant sects, the Mennonites and the Quakers, are properly listed as the purveyors of the pacifist ideal, but no attention is paid to the very interesting differences between them. The Mennonites have taken the principle of the separation of church and state to the point of dissociating themselves from political life, whereas of all the historic peace churches the Quakers have been the most politically minded and for that reason have frequently involved themselves in disquieting dilemmas.

The concluding portion of the historical section describes the utter debacle of Dutch Calvinism in its endorsement of the wars of colonial imperialism. This is an excellent treatment based on first-hand information.

The second half of the book is systematic and considers the relation of Christianity to the state. Heering is not prepared to endorse anarchy. A state there must be. Yet not any sort of state will do. In modern times any Christian alliance with the state has become increasingly difficult because since Machiavelli the view has gained currency that the state is an organism devoted to other than moral ends. Then follows in Heering's survey a sketch of German political philosophy in the Machiavellian succession through Hegel, Fichte and Bernhardi to Treitschke. The result of such thinking is an appalling accentuation of the dualism between private and public morality already present in Luther. Kant sought to stem the tide with a resuscitation of political moralism. Heering would encourage all such endeavors. The church in particular must resist every encroachment of Machiavellianism.

The crucial issue is war. To resist war is not to espouse anarchy, to deny patriotism, to be indifferent to national security, for the reason that war itself is the arch destroyer of security, national culture and orderly living. Writing before the outbreak of the present conflict, he paints an amazingly clairvoyant picture of what would happen to his own Holland and to the Dutch colonies in the next war. At only one point have his predictions miscarried and that is as to the role of gas, but he had guarded himself unassailably by the qualification that if gas were not used the only reason would be the discovery of some more potent weapon. His forecasts have thus far been fulfilled with such appalling accuracy that one shudders lest a prophecy which he quotes with approval should come to pass, "that a new war . . . would reduce at least the whole of Europe, perhaps the whole world, to a condition of the worst physical barbarity . . . without any possibility of building up again what this war lays waste." The conclusion is that the Christian, not merely as a Christian but also as a citizen, concerned for national welfare, should resist military conscription. As a Christian he will go further and urge his nation to refrain from inflicting some of the atrocities of modern war upon the enemy, even though such restraint spell disaster. A quotation is cited from a fellow Hollander who said, "There are things which I hope the Dutch nation would never do, even though it must go to pieces for declining them."

ROLAND H. BAINTON.

How Can Religion Help?

RELIGION AND THE WORLD ORDER. *Edited by F. Ernest Johnson. Harper & Brothers, $2.00.*

THE LECTURES of this volume were delivered at the Jewish Theological Seminary of America during the academic year 1942-43 under the terms of the Littauer foundation, a foundation that enables "ministers of all faiths to study under the guidance of scholars in various fields."

In his lecture, "Opinion-making in the Postwar World," Clyde R. Miller says that public opinion is largely a "conditioned reflex" on which propagandists heavily rely to bring quick, favorable returns, and he cautions against the weaknesses of this approach to the postwar world. *Religion and the World Order* is considerably cheapened through failure to heed Dr. Miller's warning. The volume abounds in terms of the "conditioned reflex" class such as "our democratic way of life," "individual worth," "bureaucratic government," "free enterprise," "religious freedom," "totalitarianism," "minority rights." Definition or critical examination of their content is conspicuously absent, though several writers do qualify the commonly accepted connotation of these phrases by drawing attention to their defects and the need of qualifying restraints. President Felix Morley, in his excellent chapter, "Lessons from the League," sees little hope for a community of nations until national sovereignty is thrown into the discard. Equally insistent is Clyde Eagleton on the unconditional submission of all nations to international law as one of the first imperatives of a better world order. Bishop McConnell, on the other hand, is satisfied to draw attention to obvious defects of American democracy and to denounce class sins, to the neglect of their causes.

The weakness of this latter kind of approach to the postwar world is particularly patent in LaFarge's insistence on a return to God and morality as fundamental to any enduring social structure. The fact that for twenty centuries the church has been making this insistence, only to have the world plunged into two global wars in this generation, leaves vast stretches of humanity cold and unresponsive. Surely these are justified in their demand to know the kind of God and ethics they are to take into the postwar world. If they are the God and morality that have failed to prevent the current tragic, universal mess, they are justified in turning a deaf ear to the church's appeal. Parenthetically, this absence of clarity relative to the Christian God and ethics constitutes the chief objection to religious and moral instruction in the public schools, which the editor advances as one of the cardinal imperatives of a better world order.

L. K. Frank renders a fine service in drawing attention to the numerous strands of our cultural heritage which call for modification or elimination. The purging of our cultural heritage, however, is no simple task. How can a people be born again that is old and set in its traditions, customs

and deeply entrenched beliefs? These lectures clarify the difficulty of the new birth. Painfully conscious of the current social chaos and sincerely eager for a better world order, to the point of willingness to make definite surrenders, their authors display a pathetic clinging to the old. Like the rich young ruler of Jesus' parable, when confronted by the ruthless exactions of a thoroughgoing reformation, they fearfully retreat. Consequently, they try to patch the worn-out garment with pieces of new cloth, heedless of Jesus' warning of the utter futility of all such efforts.

Widespread awareness of the need of drastic changes in the handling of human affairs is at once significant and hopeful. These fifteen distinct approaches to the postwar world register the multiple relations to be considered, and the difficulties and differences to be mastered, before a better world order can be known. Their contribution to the problem of universal brotherhood and permanent peace is worthy of serious consideration and generous dissemination.

WILLIAM E. HAMMOND.

Dogmengeschichte

A HISTORY OF CHRISTIAN THOUGHT. *By J. L. Neve and O. W. Heick. Vol. I. Muhlenberg Press, Philadelphia, $3.00.*

HISTORIES of Christian thought are rather few in English. We can mention only W. G. T. Shedd, H. Sheldon, G. P. Fisher, and A. C. McGiffert, and all these with the exception of Dr. McGiffert's two volumes are out of print. Both British and American scholars seem to be more concerned with individual persons and problems than with the whole sweep of the development of Christian thought. The great works of Harnack, Loofs, Seeberg, and Wiegand in Germany have really no parallel in English.

The present work of Dr. J. L. Neve, to which Dr. O. W. Heick has contributed the section on the Middle Ages and doctrinal developments within Roman Catholic theology, aims to present to students and pastors a comprehensive, objective and complete outline of the development of Christian thought through the centuries. It is based to a large extent on R. Seeberg's *Lehrbuch der Dogmengeschichte* in its final editions. The works of Harnack, Loofs, Wiegand and others are also used extensively. The references to literature, both to sources and to historical works, are very complete and useful. We could have wished that the references to English and American works had been more complete, but the author himself is of course relying chiefly on German works. He emphasizes that the book is to be used as a guide and to be supplemented by further reading. By a skillful use of quotations from and summaries of the sources he succeeds in giving a clear picture of the development of ideas in the church.

The history of Christian thought is admittedly a very complicated subject. In trying to set forth the whole story of the development from the first to the sixteenth centuries it is perhaps inevitable that the impression should be given that the various struggles were concerned with unrelated points of doctrine and due to a large extent to the stubbornness of the participants. The only way to avoid this impression is to take into account the contemporary environment and the whole religious outlook of the various contestants. This was the aim of Harnack and is the principle involved in Nygren's *motif* research. The author succeeds in doing this especially in the case of Athanasius and Luther, but it is not carried out throughout the book. It seems to this reviewer that the principle around which a history of Christian thought could be organized would be the appropriation of salvation, or simply how man is saved. It was at this point that reformers of the sixteenth century parted, and this problem seems to be in the background in all the controversies. (See the author's statements on pp. 123, 219, 224, etc.)

The language is usually clear, but in certain passages it could be much improved. The treatments of Athanasius, Augustine and Luther are particularly well done. The chapter on the development of Lutheran orthodoxy from the more religiously orientated theology of Luther is very illuminating.

The present volume covers the history of the church from the early days to the seventeenth century, closing with the development of Lutheran orthodoxy and the development within the Catholic Church after the Council of Trent. Volume II, which will cover the modern age, is now being printed. Since Dr. Neve died recently, the second volume will be edited by his collaborator, Dr. Heick. The two volumes will be a welcome and worthy contribution to sound and thorough study of Christian theological thought.

E. H. WAHLSTROM.

The Literature of Mexico

ANTOLOGIA DE LA LITERATURA MEXICANA. *Introduccion, Selectiones y Critica de Carlos Castillo. University of Chicago Press, $3.50.*

IF IT IS important to understand the mind and heart of our nearest Latin-American neighbor, then some knowledge of the products of her culture is indispensable. It is of course less easy for *norteamericanos* to gain acquaintance with Mexican literature than with Mexican music and art, since these do not present the barrier of language. But an increasing number on this side of the line can read Spanish. To those who can, I wish to introduce a book which they will find both instructive and diverting. Only the name of the publisher and the copyright notice are in English. Those who cannot read it may be interested in having a glimpse, even through a glass darkly, into the literature of Mexico from the time of the conquest to the present century.

The first book printed in America was issued from a press in Mexico City in 1537. It was a devotional manual, a "stairway to heaven," translated from the Latin, but the publication of original works began almost immediately. Many of these were religious treatises, for the propagation of the faith was a dominant interest and the church occupied a strategic position. Of these and later religious writings, Professor Castillo's anthology gives but few samples. In religion as in government, Mexico was a province of Spain during its first three centuries, and its literature of edification could scarcely have a distinguishable flavor of its own soil. Mention may be made, however, of the advice given by the Franciscan Bernardino de Sahagun to a young friar concerning deportment. This was inserted, rather parenthetically, it seems, in Bernardino's important *General History of the Affairs of New Spain,* published not long before his death in 1590.

Chronicles of the progress of the conquest, including an extract from Cortez' report to Charles V, furnish interesting contemporary materials. The eye of the academic reader will rest with delight on the description of the then new University of Mexico by Francisco Cervantes de Salazar. Spanish-born and Spanish-trained, he arrived on the scene just before the university opened its doors in 1853,

became a lecturer in it and received a doctorate from it. He compares it favorably with the Spanish universities and exhibits the enthusiasm of a true American pioneer in his praise of the new institution, passing easily from description of the present reality to roseate prophecy of future greatness. His account is in the form of a conversation with a newcomer. "What about the library?" asks the visitor. "It will be great, when we get one," says Francisco. (*Será grande cuando llegue a formarse.)*

The intellectual traffic between Mexico and Spain, with the consequent difficulty in drawing a sharp line between the literature of the colony and that of the mother country, is illustrated in the cases of two men who lived as far apart in time as Juan Ruiz de Alarcon (1581-1639) and Manuel Eduardo de Gorostiza (1789-1851). The first of these two, born and educated in Mexico, went to Spain and as a playwright became a figure of some importance in the golden age of Spanish drama, to the intense displeasure of Lope de Vega and other competing dramatists who treated him much worse than he seems to have deserved. He, like Henry James and T. S. Eliot, had been born in exile and refused to accept the status of a provincial. As Ferner Nuhn puts it, "the wind blew from the east," but for Juan Ruiz it was a very chill east wind. The other, Gorostiza, born in Mexico when his father, a Spanish general, was serving as governor of Vera Cruz, was taken back to Spain while still a small child, was educated there, fought in the army against the Napoleonic invasion, became a colonel, then abandoned arms to achieve popular success as a playwright. The writing on which his literary reputation rests was done in Spain. But at the age of thirty-two he was exiled by Ferdinand VII for his liberal ideas. Returning as a stranger to his native Mexico, then newly independent, he served as ambassador, as cabinet member, as unsuccessful emissary to the United States about the Texas matter, and as a soldier in the consequent war. This anthology includes one act of a comedy written in Mexico.

As I was saying, religious writings do not figure prominently in this collection. It is true that the *fervor mistical* was, as the editor says, transplanted from Spain to Mexico. But even the professionally religious found other themes that are more tempting to the anthologist. There was, for example, Sister Juana Ines de la Cruz (1651-95.) Her childish precocity moved the viceroy to bring her before an assembly of savants of the university for a test more severe, one infers, than a quiz kid program, and we are told that she left them astounded at her learning. Still precocious, she took the veil at sixteen but continued her studies in the convent, collecting "four thousand books, various musical instruments, scientific apparatus and many maps." Her reply to her bishop's protest was a general pronunciamento on the rights of woman. "The first American feminist," Castillo calls her. The text of this letter is not given, but the first of her poems has a somewhat similar import, and the others are by no means convent verse.

The eighteenth century is almost a blank. With Mexican independence a new productivity began, with a wider range of materials. There are long narrative poems, lyrics, legends, short stories, descriptions of village life, and historico-romantic reflections of Aztec Mexico (e.g., José Peon's *Moteuczoma Xocoyotzin*). Riva Palacio seems rather inadequately represented by a moderately clever but trivial fable; and José Vasconcelos wrote better things than the selected story of a hunting trip in the jungle, with the moral that it is a terrible thing to go hunting. But to a reviewer who does not know too much about Mexican literature, the selections seem generally fortunate. Knowing Professor Castillo's competence, I can be sure they are made on the basis of a thorough acquaintance with the available materials. The introductory survey and the biographical sketches add to the value of the anthology.

In conclusion it may be said, and on higher authority than mine, that Mexican Spanish as written by reputable authors is good Spanish. Bernardo de Balbuena, a classicist as well as a bishop, and called by some "the first genuinely American poet," said there was no better anywhere.

W. E. GARRISON.

Books in Brief

UNFINISHED BUSINESS. *By Stephen Bonsal. Doubleday, Doran & Company, $3.00.*

Bonsal, now in his eightieth year, here releases the significant parts of the very full journal which he kept from November 7, 1918, to the end of 1919, with a few later entries. During that period, from the armistice through the hectic days of the drafting of the treaty and the consideration of it in the Senate, he was a confidential adviser to President Wilson. He had been a newspaper correspondent of the highest standing, with an enormous mass of experience both at home and abroad. The diary has the frankness that is possible for a responsible man in critical times only when he is talking to himself, but it is written with a fullness which suggests that later publication was contemplated. Its publication at this moment may not have been intended to make it serve as a warning to idealistic planners of a new world order, but it cannot fail to produce that impression. If anyone doubts—but who can?—that the making of a post-war settlement and the formulation of any plan for a permanent concert of nations or a government of governments will evoke the most diverse motives and ambitions, both national and personal, let him read the record of 1919 as written by one who was behind the scenes. Though intimate with Wilson and House and sympathetic with the program for the League of Nations, and partly because of that, he kept in close touch with Lodge when the treaty was under debate. In a footnote written seven years later he says: "I cannot shed any further light on the question so often asked as to whether from the beginning of the struggle Lodge was determined to defeat the treaty and that throughout the negotiations he was merely sparring for time by introducing delaying amendments and crippling reservations. Most certainly, he told me, he would vote for the Covenant in the revised form obtained by me and sent on by House to the President, and he told me that, in his judgment, not many votes would be cast against it in that shape." Hugh Gibson contributes an introduction to the volume, testifying to the importance and authenticity of the record.

RUSSIA AND POSTWAR EUROPE. *By David J. Dallin. Yale University Press, $2.75.*

Taken in connection with Professor Dallin's earlier book, *Soviet Russia's Foreign Policy, 1939-1942,* this constitutes the most valuable study now available in this country concerning the aims of the Soviet government. It is a sobering study. The author, who is said to have been at one time a member of the Moscow Soviet, makes three main points: (1) Russia plays balance-of-power politics just as does Britain; (2) Russia's aims in this war are essentially the same as were those of the tsar in the First World War, according to the secret maps and documents discovered when the tsarist archives were opened; (3) Russia's aims

therefore include what Britain has never been willing to concede in the past—domination of Europe as far west as the Oder—and what there is very slight chance she will concede now for any longer than a brief breathing spell after the armistice. The book is given a very queer effect, however, by the fact that Dr. Dallin spends his first 219 pages practically proving that the chance for permanent collaboration between Russia and Britain after the war is hopeless, and then tacks on three and a half pages of exhortation at the end to keep up hope. One wonders which part of his book the author really believes—the 219 or the three and a half pages.

BEHIND THE LINES IN THE SOUTHERN CONFEDERACY. *By Charles W. Ramsdell. Louisiana State University Press, $2.00.*

THE PLAIN PEOPLE OF THE CONFEDERACY. *By Bell Irvin Wiley. Louisiana State University Press, $1.50.*

Evidently the Louisiana State University Press has entered the movement, now making such progress in intellectual circles in the south, to rescue the study of the War Between the States from the "magnolia and honeysuckle" crooners. These two books, while small, contribute their full share to the debunking process. Dr. Ramsdell, whose untimely death in 1942 robbed the University of Texas of one of the south's front-rank historians, seeks to show that the Confederacy never had a chance for victory because it faced internal problems which simply could not be solved. Finance was the most important, and baffling, of these, but there were plenty of others. The effect on morale behind the lines was catastrophic; the Confederacy was a "lost cause" to most of its people long before Appomattox. Dr. Wiley, who heads the department of history at the University of Mississippi, has been content principally with a rewrite job on his *The Life of Johnny Reb: The Common Soldier of the Confederacy,* the revealing full-length study which was reviewed in these pages on June 2, 1943. The most important addition in Dr. Wiley's present volume is its study of the life of the slaves during the war. The old myths about their loyalty to planters and masters, and about the lack of repressive measures needed to control them, are thoroughly exploded.

Books Received

John Dury, Advocate of Christian Reunion. By J. Minton Batten. University of Chicago Press, $2.50. (To be reviewed.)

Race and Rumors of Race. By Howard W. Odum. University of North Carolina Press, $2.00. (To be reviewed.)

Beyond Victory. By Jerry Voorhis. Farrar & Rinehart, $2.50. (To be reviewed.)

Beyond the Blue Pacific. By Alice Geer Kelsey. Friendship Press, $1.00. Sketches and stories of the countries of southeastern Asia, for juniors. There is also a teacher's guide which will be serviceable when the book is used with classes, as it well may be.

A World-wide Church, Crescent Avenue Presbyterian, Plainfield, N. J. By Jean Carter Cochran. Plainfield Book Shop, $1.50. A history of this congregation through a hundred years, published in celebration of its centennial.

Carmelite and Poet, A Framed Portrait of St. John of the Cross. By Robert Sencourt. Macmillan, $3.00. The sixteenth century Spanish mystic has something for all Christians of contemplative mood and a yearning for a more vivid sense of the divine presence. Protestants who are unwilling to yield substantial convictions under the spell of romantic illusion will take him with proper allowances for his time and place and for the elements other than pure mysticism and high poetry which were part of his total program, but they may to their advantage make acquaintance with him. Mr. Sencourt, taking advantage of the researches of earlier scholars (notably Peers) and thoroughly studying the available sources, has written a beautiful account of the mystic's life and a wholly sympathetic interpretation of his work. His book bears the *Nihil obstat* and *Imprimatur* of the ecclesiastical authorities. The inclusion of St. John's extant poetry (20 pages) in Spanish is a valuable feature.

Facing the Future Unafraid. By G. Bromley Oxnam. Revell, $1.00. In crisp and concrete terms, such as might be used in addressing soldiers in camp as well as a congregation in church, the bishop tells why and how to face the dangers of life courageously—and not with the courage of despair but with hope and confidence and a high heart. The ultimate ground of such courage is a grasp upon the things that are eternal.

Verifiability of Value. By Ray Lepley. Columbia University Press, $3.50. (To be reviewed.)

Listen, My Children. By Herbert K. England. Revell, $1.50. Forty-five story-sermons for children including addresses for the principal special days of the Christian and civic years.

Frossia, A Novel of Russia. By E. M. Almedingen. Harcourt, $2.50. (To be reviewed.)

Forman's Our Republic, A Brief History of the American People. Revised and enlarged by Fremont P. Wirth. Appleton-Century, $4.00. S. E. Forman's book has been a textbook for colleges and has been frequently reissued during the past twenty years. Dr. Wirth has given it thorough revision and has brought it down to 1942. It is not so "brief" either—just over 1,000 pages, of which more than 900 are on the federal period. The political aspect of the history is most fully treated. Social and cultural factors, though not neglected, are kept definitely in the background.

CORRESPONDENCE

Christianity's Future in China

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Generalissimo Chiang Kai-shek on "The Spirit of the Christian Soldier" is touching in its sincerity. How I wish we had more rulers as sincerely Christian as he! Nevertheless, there is here a tragic perplexity.

Under the former "heathen" rulers of China, war was held in disdain and the soldier's profession was looked down upon. Now the rulers of that great nation are Christians—better Christians, no doubt, than most of us—yet they are carrying on such a heroic resistance to a vicious aggressor that under their leadership the soldier becomes a national hero.

Now what effect will this have on China's future interpretation of Christianity? Isn't Christianity being linked with war as truly as it was under Constantine or Charlemagne? If so, the seeds of future wars, and of decadent religion, are being sown.

Christian Church, EDWARD D. HAMMER.
Halls, Tenn.

Republican Candidates

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "The Republican Party," in the issue of April 19 interests me. And I am in accord with all the evidence you produce; it is only a part of your conclusion to which I desire to register dissent.

What baffles me in your editorial is your confession of being unable to see that the Republicans have a candidate who measures up to your deservedly high standards. This is all the more puzzling after you do mention this man as having made a strong showing in the Wisconsin primary. (Now we also might refer to the Nebraska primary.) I refer, of course, to former Governor Harold E. Stassen of Minnesota.

You ask for a "candidate of integrity and moral stature and vision." Stassen is all of that. He has not been silent nor whispering about America's share in future world policies and peace. He has written and spoken from coast to coast with earnestness,

intelligence, clarity and persuasion regarding these matters. Those of us who know him are convinced he is a "national leader in the great tradition." He has a positive and statesmanlike approach to problems at home and abroad.

Christ Lutheran Church, St. Paul, Minn. JOSEPH SIMONSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: John W. Bricker, governor of Ohio, is an avowed candidate for President. He has been for many months. In your editorial in The Christian Century you entirely ignore this fact, as you seem to assume that there is no one in the running in that party since Willkie withdrew. For the last three months Governor Bricker has put this nation under debt as he has gone here and there, especially in our larger centers of population, giving utterance to those American truths and clear-cut statesmanlike words that have been most welcome to the people. He is not afraid of questions and seems always ready with a direct, conclusive answer. Unlike Mr. Willkie he is not contentious among his fellow Republicans.

Anaheim, Calif. W. G. SMITH.

Memorial to P. C. Hsu

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for publishing the excellent tribute of Stewart Burgess to "P. C. Hsu—a Chinese Christian." One slight correction should be made. P. C. Hsu was for the two years before his death editorial secretary of the literature production program sponsored by the National Christian Council and Nanking Theological Seminary. This was a program for translation of the great Christian classics from the early church fathers to the present time. A Roman Catholic group led by Bishop Paul Yu-pin was cooperating in the translation of pre-Reformation literature. P. C. Hsu was planning this work with great vision and energy. He had not accepted the invitation to become general secretary of the Christian Literature Society, another organization.

In recent months P. C. Hsu had shown great interest in church union and was chairman of a sub-committee of the National Christian Council which was bringing together representatives of various church bodies to consider steps towards greater unity. He had also been elected chairman of the board of directors of the University Community Church (non-denominational) in Chengtu. In his sermons he was very prophetic and outspoken and stressed the relation of the gospel to the issues of the day. He wrote me a few days before his untimely death: "China needs to save every bit of her strength for postwar reconstruction. That is the best way to counteract the influence of the Communist party. The Kuomintang should purge itself of corruption and should work for the welfare of the common people. This is a prerequisite which must be fulfilled if the party is to stay in power." The liberal voices of P. C. Hsu and of others still living, in Chinese government and society and in the Christian church, give us hope for China.

Friends of P. C. Hsu in China have raised $200,000 Chinese currency (equivalent to about U. S. $5,000 at present exchange) as a memorial fund, half for Christian literature and half for P. C. Hsu's widow and his two bright children now in high school. If any friends would like to contribute to the fund, Prof. Stewart Burgess, Temple University, Philadelphia, Pa., or I would be glad to forward the money. I shall see P. C. Hsu's family when I return to Chengtu this summer.

3228 Worthington St., N.W., Washington, D. C. FRANK W. PRICE.

California's Loss

EDITOR THE CHRISTIAN CENTURY:

SIR: A Guggenheim fellowship has been granted to one of the Berkeley Japanese nisei evacuees, William N. Takahashi, Ph.D., a graduate of the University of California and member of the faculty, now engaged in study and teaching in the field of plant pathology at Cornell University. Dr. Takahashi is a member of the highly esteemed Takahashi family, whose loss is much regretted in California. There are eleven children of this family, seven being graduates of the University of California, four of them practicing optometrists, and all now actively employed in eastern communities.

Berkeley, Calif. JOHN W. BUCKHAM.

All Shinto Is Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter signed by W. T. Vandever regarding the bombing of Shinto shrines, published in the correspondence columns of The Christian Century for April 12, seems to call for comment, at least for a few questions. It is difficult to see how anyone who aspires to the possession of ordinary horse sense, let alone Christian character, can object to Mr. Vandever's conclusion that we should refrain from attacking the patriotic and religious shrines of other people. Ditto for the conclusion that we should concentrate on the citadels of ignorance in our own minds. Regarding this latter aspiration, however, one wonders just how close to home Mr. Vandever would permit the concentration to begin.

A few questions come to mind which might be worth asking in this connection:

1. Mr. Vandever says that most Americans are ignorant of the nature of Shinto, "which is divided into two types, religious and political." By "religious" Shinto does he mean the type which the Japanese government administers through its bureau of religions in the department of education, and by "political" Shinto does he mean the type administered through the bureau of shrines in the department of home affairs? Japanese authorities classify the former as "Sectarian Shinto" and the latter as "State Shinto" or "Shrine Shinto."

2. If Mr. Vandever has this division in mind, what does he do with the conclusions of scholars like Dr. Genchi Kato, for many years professor of Shinto in the Imperial University of Tokyo, and the late Dr. Kazusaku Kanzaki, long the head of one of the largest of the Shinto sects, who insist that "political" Shinto is genuine religion? The opinion of various priests serving in the shrines of this so-called "political" Shinto can be cited in support of the conclusion of these eminent Japanese authorities. Or shall we say that Kato, Kanzaki and many others like them are "citadels of ignorance" regarding the nature of Shinto?

3. Mr. Vandever implies that our "national shrines" like Valley Forge and the Lincoln Memorial are comparable in nature with the shrines of "political" Shinto. Within limits this is true. But how would he classify Valley Forge and the Lincoln Memorial if the United States government maintained in them corps of priests whose main business it was to pray for long life on the part of the President, sound government, prosperous business, success in war, good crops and a contented populace? And what if he found those priests doing a brisk business in the sale of sundry charms and amulets?

4. If the government of England insisted that all British subjects on occasion should line up before the Anglican churches and make obeisance as a symbol of loyalty and obedience to the state, would Mr. Vandever find justification for declaring Anglicanism merely a political institution? He might legitimately interpret the bowing as nothing more than patriotic salutation, but how about the underlying ceremonies and beliefs of Anglicanism? The analogy with the Shinto situation in Japan is close enough to serve for purposes of illustration.

San Gabriel, Calif. D. C. HOLTOM.

Massacre by Bombing

EDITOR THE CHRISTIAN CENTURY:

SIR: I am attempting to collect reactions from the religious and secular press on the pamphlet "Massacre by Bombing" by Vera Brittain, or on the Foreword to that statement which was signed by twenty-eight persons commending Miss Brittain's position. Christian Century readers are invited to send such clippings to me.

Yale Divinity School, New Haven, Conn. ERNEST LEFEVER.

NEWS *of the* CHRISTIAN WORLD

Fears Unity Is Only a Truce

Beecher Lecturer Says Seeds of Class Warfare Make This Age a Period of Revolutionary Turmoil

(Correspondence from Connecticut)

NEW HAVEN, April 17.—"Preaching in a Revolutionary Age" was the subject of the Lyman Beecher lectures given April 11-13 at the Yale divinity school by G. Bromley Oxnam, bishop of the Boston area of the Methodist Church. The lectures were part of the divinity school's 34th annual convocation. "In a revolutionary age," Bishop Oxnam declared, "the chief contribution of the church ought to be that of a common faith, provided it becomes a common purpose which eventuates in action. To say that the Kingdom of God cannot be realized in history, that our ideals are perfectionist ethics, is to destroy the life of the Christian movement." During the course of the lectures the bishop expressed concern lest the present unity of the country be the unity of a mere truce. "The seeds of class warfare," he said, "lie in the misinformation about labor which our armed forces abroad are apparently receiving." He urged preachers to become acquainted with leaders of labor and social change as well as leaders of industry. "It is the preaching of the called messenger that this revolutionary age awaits. He must dare to speak of sin where sin is, but his prophetic utterance must never be divorced from the message of redemption."

* * *

Dr. Mott Calls for Christian Recruits

The John C. Shaffer lectures at the convocation were delivered by John R. Mott of the International Missionary Council. "The most strategic need of our time," he said, "is to augment greatly the number of those who will dedicate their whole lives to coping with the age-old evils of mankind—ignorance, superstition, poverty, entrenched evils—and to the service of the Christian church. We need this increase in trained leadership to fill the gaps in the ranks on both sides of the Atlantic and Pacific, to take the places of the incompetent, to have leaders ready for an age of finer specialization, to occupy unoccupied territory, and because the pace of events has quickened enormously." It was announced that the Lyman Beecher lecturer for 1945 will be Prof. Reinhold Niebuhr of Union Theological Seminary, New York city.

* * *

Schwenk Resigns Over Flag Issue

Emerson S. Schwenk, minister since 1940 of the First Universalist Church of Bridgeport, has resigned. His resignation grew out of a difference of opinion between himself and the trustees of the church over the display of a service flag. Over Mr. Schwenk's protest, the trustees had voted on March 13 to place the flag in the auditorium where worship is held. The next day Mr. Schwenk resigned, objecting to the display of the flag in the church chiefly on the ground that "any symbol which raises one group of men above another group for special honor, commendation or service is a fundamental denial of the brotherhood of man under God." The church membership voted on March 26 to accept the resignation. The executive committee of the Bridgeport ministers' association appealed to the trustees to persuade the membership to take more time and reconsider, but the trustees laid this appeal on the table, refusing to act on it. Mr. Schwenk preached his last sermon in the Bridgeport church on Easter Sunday.

* * *

Ministers Study Aid To Mentally Ill

The Connecticut council of churches, in cooperation with the Norwich state hospital, is in process of establishing a clinical training program for ministers interested in gaining some understanding of psychiatry and psychiatric techniques. This summer two different courses will be offered at the hospital: a three-month summer course for undergraduate students and ministers, and a twelve-month course for two graduate students only who are especially interested in this field and wish to spend a full year in study and research. Rev. Earl F. Mathewson will be the supervisor of the program and Dr. Louis H. Cohen of the hospital staff will be the clinical director. The Congregational, Methodist, Baptist and Presbyterian communions in Connecticut and the Hartford Seminary Foundation are cooperatively financing the council's share in this program.

* * *

Churches to Celebrate Coming of Peace

Lest the community celebration marking the close of the present war be merely pagan and riotous in character, a committee of the New Haven council of churches is laying plans for a community religious mass meeting to dramatize the religious significance of the end of the war and the opportunities and responsibilities of the following peace. Robert H. Barber, minister of the Universalist Church of New Haven, is chairman of the committee.

E. RALPH WIBORG.

Episcopal Clergy Serve N. Y. Labor Party

Three Episcopal clergymen have been elected to the executive committee of the American Labor Party, a political organization which has its strength chiefly in New York. They are William H. Melish, associate rector of Holy Trinity, Brooklyn; Richard Morford, executive secretary of the United Christian Council for Democracy; and W. Russell Bowie of Union Theological Seminary, New York. In this group these men are associated with Sidney Hillman and Congressman Marcantonio, who have recently won control from the hands of a "right wing faction."

Camacho Views Mexicans in U.S.

Meets American Delegation of Editors in Interview—Canadians Exchange Ministers with Latin Republic

(Correspondence from Mexico)

MEXICO, D. F., March 28.—"I consider that there is no better task for men who are clean and of good will than to present to each other the truth regarding our two countries," said President Avila Camacho to the delegation of American newspapermen who recently toured Mexico on a good will embassy. Sam O'Neill, president of the Press Club of Washington, greeted the head of the Mexican nation on behalf of his colleagues. The newspapermen then asked the president to answer written questions and two days later the answers were made public. They dealt with Mexican-U. S. collaboration, commercial interchange, foreign investments and the sending of Mexican labor to the United States.

* * *

President Defines His Country's Position

The main points in President Camacho's statements follow: If the course of the war justifies a demand for the participation of the Mexican army in actual fighting, "we would be ready for it." (A week before, the president had promised the Mexican airforce that when and if such an occasion arises, they should go first.) After the war, Mexico will probably find it necessary to import agricultural machinery in great quantities. "I have repeatedly stated that foreign capital will be welcomed to Mexico—where it will find great opportunities—on condition that it be willing to fulfill the obligations required by our laws," the president said. Under the present agreement, the War Food Administration may secure the services of up to seventy-five thousand Mexican farmers and the War Manpower Commission the help of forty thousand Mexican workers. The Mexican government will not object to the employment of these Mexican citizens anywhere in the United States, provided the terms of the agreement are strictly kept. "I am glad to say that so far those terms have been fulfilled to our satisfaction," President Camacho added.

* * *

Messersmith Praises Mexican Cooperation

The collaboration rendered by Mexico to the United States during the present crisis has been "brilliant," according to American Ambassador Messersmith's statement in a conference on March 20 with the visiting newspapermen and a group of their Mexican colleagues. "Mexico," said the ambassador, "is one of the American countries that have given the United States a large contribution. Mexico has more than fulfilled all the obligations it has accepted, without asking for any advantage

Important Books from the Harper Spring List

THE VITALITY OF THE CHRISTIAN TRADITION

Edited by GEORGE F. THOMAS

in collaboration with eleven American teachers of Religion

"This is a timely volume, covering many of the phases of the Christian tradition and showing the rich tributaries that have converged to the broad stream of our Christian culture. It is timely because the basic need of the Christian Church today is for increasing numbers of its lay people to appreciate the meaning, development, power, and necessity of this tradition in relation to our cherished values and aspirations. Any thoughtful reader, lay or clerical, will be challenged and informed by this book . . . there will open before him a vision of the profound meaning and central importance of the Hebrew-Christian tradition."—*The Westminster Bookman.*

$3.00

LIFE'S UNANSWERED QUESTIONS

By HAROLD COOKE PHILLIPS

A concise, clear and scholarly discussion of the several queries found in the pages of the Bible. Such themes as Where Art Thou?, Where Is Thy Brother?, Where Is Thy God?, What Think Ye of Christ?, What Is Your Life?, Who Is Sufficient for These Things?, Why Seek Ye the Living Among the Dead?, are of equal significance today as when they were first uttered. They are used as bases for the sixteen sermons which make up the contents of this thought-provoking book. $1.50

THE GREAT CENTURY: Vol. VI
in Northern Africa and Asia

By KENNETH SCOTT LATOURETTE

In 1882 the late Philip Schaff wrote: "The true historian of Christianity is not yet come . . . before long there will be great need of an historical architect who will construct a beautiful and comfortable building out of the vast material now available." It has remained for this generation not only to produce the scholar competent to this vast undertaking of writing *A History of the Expansion of Christianity* series, but also, by increased facilities of travel and research, to place the needed historical material in his hands. $4.00

A PREFACE TO PRAYER

By GERALD HEARD

The author of *The Creed of Christ, Training for the Life of the Spirit,* etc., has written a major book on the reasons for and the technique of praying. Mr. Heard believes that prayer is not opposed to analytical thought, but is complementary to such thought; that prayer provides the basic philosophy of our society with new, progressive, comprehensive ideals and principles, without which society will die. Here are specific suggestions that will prove effective. $2.00

ON BEGINNING FROM WITHIN

By DOUGLAS V. STEERE

"Here is a book to be read again and again, one of the great books of our time. . . . Writing in beautiful English, the author begins with a description of the modern collectivist temper in all areas of life and then sets out to show how at the core of the religious life a deep personal relationship always reasserts itself."

$1.50

Again Available

WORSHIP

By EVELYN UNDERHILL

This great work by the late English writer has been a steady seller since publication five years ago. Despite wartime shortages, the book is again available. "The conception of worship in this volume is of the most exalted character, combined with a full and sympathetic knowledge of the religious needs of all Christian worshipers."—*Religion in Life.*

$3.00

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JESUS AS TEACHER

By HENRY B. SHARMAN

This new volume combines the text of two earlier publications: The Student Edition of *Jesus as Teacher* and *Studies in Jesus as Teacher.* The author is a man of one specialty—the life and teaching of Jesus. He presents Jesus as a teacher of potent ideas, challenging his age and ours with the eternal validity of a creative and constructive spirit.

$1.00

From Science to God

By KARL SCHMIDT

The Professor of Philosophy at Carleton College addresses his book "to those who have been critical of their religious beliefs and quite skeptical of much that religions teach today, but who have not yet persuaded themselves (or been persuaded) that religion is nothing but an ancient myth full of superstitions and primitive ideas."

$2.00

HARPER & BROTHERS, *Publishers*, 49 E. 33rd Street, New York, 16, N. Y.

for itself." Mr. Messersmith asked the American delegation to tell their fellow countrymen about the importance of Mexican collaboration.

* * *

Government Takes Railroads Back from the Unions

After several years' experience in the workers' administration of the national railways, President Camacho took a courageous step in bringing the system under government control again by issuing a reorganization decree by which the general manager will now be appointed by the government. It is really a middle-of-the-road measure, as the representation of the workers' unions is kept in the management committee. Railway services had been rapidly becoming worse and worse, and by his action the president intends to introduce some order and improve the efficiency of the national lines.

* * *

Canada and Mexico Exchange Ministers

Inter-American relations have taken a long stride with the appointment by Canada of an ambassador to Mexico. For the first time in history there will be a direct diplomatic contact between the two countries. The Canadian ambassador is William Ferdinand Alphonse Turgeon. The Mexican ambassador to Canada is Francisco Cañedo del Río. Among several imports from Canada, Mexico is using great quantities of newsprint. The light and power company serving Mexico City and neighboring towns is a Canadian concern.

* * *

Catholics Defy the Education Law

Another demonstration of Roman Catholic power was given on March 13 in Puebla City, when 50,000 people marched behind the casket in which the remains of the second archbishop of Puebla, Enrique Sánchez Paredes, were transferred from the cemetery to the cathedral. Msgr. Paredes died in 1923. Hundreds of school boys and girls participated in the procession. They were described as "pupils of private schools." But the fact was thus disclosed that a great number of Roman Catholic schools are functioning in spite of the existing law.

* * *

And So Forth

Deputy Salvador Ochoa Renteria in effect charged the Synarchist movement with high treason when he said that he was in the possession of evidence that the Sinarquistas intended to establish settlements in Lower California with the intention of helping German and Japanese invasion forces get a bridgehead on the Pacific coast to attack the United States. He promised to send his evidence to the attorney general.

The newspaper *Excélsior* has been publishing "E-1/5-3," the secret document issued by the Spanish monarchists to residents in this continent stating their principles and describing the plan by which Spain, once it is freed from German imposition, shall become "the champion of the Christian ideal." "While nazism rules Germany," the document says, "all German action is enemy to Spain." According to *Excélsior*, the monarchists are bitterly against Russian influence as well.

G. Baez Camargo.

Link Signing of Pact to Services

Ask for Three Times as Many Signers for World Order Compact as Church Has Men in the Armed Forces

(Correspondence from Northern Ohio)

Cleveland, April 17.—Public signing of a world order compact on Sunday, May 21, in all Congregational Christian churches has been announced here by Ferdinand Q. Blanchard, moderator of the General Council and a Cleveland minister. Thus the Congregationalists join the Methodists and Baptists in denominational drives for a cooperative world order. The compact, adapted from the Mayflower Compact and printed in the same format, is to be signed in silence at a service of worship which will include hymns, scripture readings and prayers, and a period for meditation in remembrance of those in national service, the wounded, missing and dead, and on the duties ahead for every Christian. Ray Gibbons, former Clevelander who is secretary of the Council for Social Action, has asked for three times as many signers in each church as it has stars on its service roll.

* * *

Federation Elects Methodist Layman to Presidency

The board of directors of the church federation has elected Harvey O. Yoder, member of Epworth-Euclid Methodist Church, as president. He will be installed as successor to D. R. Sharpe, executive secretary of the Cleveland Baptist association, on May 1. Mr. Yoder is secretary-treasurer of the Yoder Co., a large industrial concern. He has for many years been one of Ohio's most active "dry" leaders. At the same meeting of the federation announcement was made of the appointment of Walter E. Daniels, associate minister of First Baptist Church, Toledo, as associate secretary in charge of the federation's program of Christian education. An extensive summer program in war housing areas is planned following a survey of population trends by H. Paul Douglass of the staff of the Federal Council of Churches. Mrs. Robert Stemme of Plymouth Church, Shaker Heights, is the new president of the Cleveland council of churchwomen.

* * *

Holy Week Services Are Crowded

Record attendance was reported at 15 neighborhood and downtown interdenominational Good Friday services of worship. At Old Stone Church, where the church federation concluded its noonday Lenten series with the "Service for the Three Hours," more than 3,000 were present. Lakewood reported more than 1,000 and other district churches were filled to capacity. Missouri Synod Lutherans again held Holy Week services in the Hanna theater, with John W. Behnken of Chicago, president of the synod, as noonday preacher. For the first time a group of "fundamentalist" churches supported noonday services this week in the Mall theater, a downtown moving picture house, with A. Gordon MacLennan of Pittsburgh preaching. Sponsor was the Cleveland Christian Business Men's Committee. At least 30 churches have announced duplicate Easter morning services. Some 75 Easter sunrise services will be held, including a huge Masonic gathering in Public Hall and a youth program worship service in Old Stone Church.

* * *

City Opens Its Hall to 'America First' Rally

Cleveland remains a city of free speech despite growing opposition to the United Mothers of America and the America First group and their local activities. At a meeting of his followers not long ago Gerald L. K. Smith announced a rally of adherents from Ohio, Indiana, Michigan, western New York and western Pennsylvania in Public Music Hall in May. Some opposition to use of the city auditorium was overruled by Mayor Frank J. Lausche and his aides. At least 28 organized public forums specializing in current world affairs are now operating in the community, including such widely known groups as the City Club, the Council on World Affairs, the St. James Literary Forum and the Town Meeting of Greater Cleveland. The last named is a reorganization of the People's Peace Committee, which sponsored 350 organized discussion groups last year. Considerable public indignation has been generated as a result of the jeering of Mayor Lausche at the meeting by representatives of the Cleveland Federation of Labor, when the city council overrode his veto of legislation calling for the payment of high "construction" rates for the city's skilled maintenance men.

* * *

Texas Minister Called by Two Denominations

Another step has been taken in the cooperation locally of the Evangelical and Reformed and the Congregational church groups. Roy W. Gieselmann of Corpus Christi, Tex., has been called to serve both North Congregational Church and Glenville Evangelical and Reformed Church as a larger parish. He was installed April 2 by Emil N. Krafft, president of the Northeast Ohio synod, and Robert Stemme, executive secretary of the Congregational union.

* * *

And So Forth

Completion of its Cedar avenue branch building as a contribution to improved race relations is being stressed by the Cleveland Y.M.C.A. in a centennial fund drive for $1,435,000 before June 6. More than half the amount has already been raised in large gifts from corporations and other business groups.

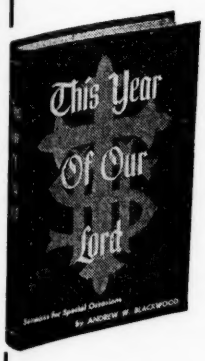
Greater Cleveland's Red Cross war fund drive exceeded its quota of $3,000,000 by $8,892, according to reports issued this week.

C. Clark Shedd, former Methodist pastor in Cincinnati, is the new executive secretary of the Toledo council of churches.

Guy H. Volpitto, pastor of First Presbyterian Church, Loudonville, Ohio, has been called to Woodland Hills Union Church, which was formed by a merger of Presbyterian and Congregational congregations nearly 20 years ago. This is only one of several strong Cleveland churches which represent mergers and are notably successful.

O. M. Walton.

Two Distinguished April Selections



THIS YEAR OF OUR LORD

Sermons for Special Occasions

by Andrew W. Blackwood

"One of the most helpful books in the field of special sermons for special days that I have yet seen. The distinguished author has many books to his credit and now publishes his first book of sermons."—*Daniel A. Poling.*

$2.00

Pulpit Book Club Selection

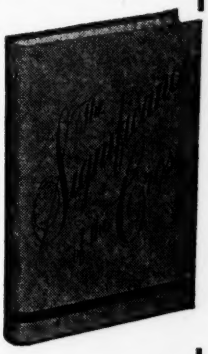
THE SIGNIFICANCE OF THE CROSS

by F. W. Dillistone

A distinguished book, which clarifies the meaning of the Atonement, by placing it in its Biblical context. In the light of the teaching of the Apostolic Church, the New Testament foundations of the doctrine are examined and discussed in terms of present-day thought.

$2.50

Religious Book Club Selection



THE MANNER OF PRAYER

by William D. Chamberlain

"Dr. Chamberlain has written this book to help those who feel that they should pray, but do not know how. . . . As in his teaching and preaching, he combines careful and mature Biblical scholarshp with warm devotion to the Word of God and with forthright concern for life where it is lived."—*Frank H. Caldwell.*

$1.50

THE BROTHER

A Novel of James, the Brother of Christ

by Dorothy Clarke Wilson

A new understanding of Jesus unfolds in this powerful and dramatic novel of his brother James who shared His dream of a better life for the down-trodden Galileans.

$2.50

AND GOD WAS THERE

by Chaplain Eben. Cobb Brink

Chaplain Brink was with his men in the thick of battle—and he has set down in this book the actual experiences of those men as they found God in the midst of danger. Every family in America—and especially those with members in the service—will find comfort and a rekindling of faith in this book.

$1.00

WHAT A MAN CAN BELIEVE

by James D. Smart

"Dr. Smart writes as a pastoral minister, addressing the book primarily to laymen. With rare insight into the need for doing so and with exceptional skill in its achievement, he translates theology into the non-technical language which can be expected to be meaningful to men and women who have not had theological training." —*Frank H. Caldwell.*

$2.00

OPENING THE DOOR FOR GOD

A Manual for Parents

by Herman J. Sweet

"One of the finest books in religious education that I have seen in a decade. . . . Why hasn't someone written that book long ago? . . . Your book shows not only thorough scholarship but a broad and happy experience of planting religion in parents and children."—*Jesse Pindell Peirce*

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A PREFACE TO BIBLE STUDY

by Alan Richardson

A modern Christian approach to Biblical understanding has been written by an Englishman with an unrivaled knowledge in the field of group-study. This book, prepared for those who genuinely desire to read the Bible, provides a method of study that is sound, theological, and evangelical.

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OLD TESTAMENT BIBLE LESSONS FOR THE HOME

by Margaret Dager Lomas

A book for parents to read to their children —to make Old Testament heroes speak to them in terms of daily living and service. Planned especially for boys and girls who cannot attend Sunday School regularly, this book is also a fine collection for all families where there are little ones to be guided.

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Advocate Agency To Rule Africa

New York Meeting Hears that Forced Labor Prevails in Many Parts of This Newly Opened Continent

(Correspondence from New York)

NEW YORK, April 22.—The American government must take the initiative in preserving for the people of Africa their share in the fruits of victory. So said 150 prominent Negro and white leaders assembled here last week at the call of the Council on African Affairs. Paul Robeson, chairman of the council, pointed out in his opening address that the war is being fought largely in colonial areas. Max Yergen, the director, pointed out that forced labor at incredibly low wages now prevails in Kenya, Tanganyika, Sierra Leone, Nigeria and Rhodesia, although there is a labor surplus available.

* * *

Advocate Self-Government As Colonial Aim

Mr. Yergen advocated and the conference endorsed a proposal for the establishment of an international agency, patterned on the United Nations Relief and Rehabilitation Administration, which would attempt to work out the future of Africa and other colonial areas by international agreements and action. The agency would establish labor, social and civil standards and rights for native peoples with their aid. It would have responsibility for planning and financing industrial development, education, health, housing and general welfare. It would be aimed at the achievement of self-government according to a specific time schedule.

* * *

Orthodox Churches Raise Tsarist Flag

Last Saturday evening and Sunday morning the Eastern Orthodox churches of the Greek, Russian, Serbian, Ukrainian and Syrian communions observed Easter. Beginning at midnight, special three-hour services were held and then dyed Easter eggs, symbolizing the resurrection of Christ, were distributed to the worshipers. In the Russian churches the tsarist flag of prerevolutionary Russia was carried in the procession among the traditional church banners and ikons. Among the prominent clergymen who participated in their respective racial services were Archbishop Athenagoras, head of the Greek Orthodox Church of North and South America, Bishop Makary of the Russian Orthodox diocese of Brooklyn, Archbishop Antony Bashir of the Syrian Antiochian Church, Very Rev. Doushan J. Shoukletovich of the Serbian Orthodox Cathedral of St. Sava, and Bishop Bohdan of the Ukrainian Church.

* * *

United Lutherans Oppose Draft Of Theological Students

The United Lutheran Church in America, at its executive board meeting, sent a telegram of protest to Gen. Lewis B. Hershey, Selective Service director, attacking the recent instructions dropping deferments of pre-theological students. The telegram read: "The executive board of the United Lutheran Church in America is deeply disturbed at today's order of the Selective Service Board, canceling deferment of pre-theological students as of July 1, 1944. As a church we express our unalterable opposition and vigorously protest against this action, which will rob our country of this future Protestant spiritual leadership, particularly since the number involved, approximately 1,750 men for the country as a whole, is utterly insignificant as compared with the total military establishment."

* * *

Danger to Peace Seen In Arabian Oil

At the monthly meeting of the Foreign Policy Association a strong plea for an international pact that would give all nations equal access to Arabian oil, as the only means of solving this problem without imperiling the peace, was made by Herbert Feis, former economic adviser to the state department. Declaring that "only an accord of this character would give assurance that the pipeline was more than a dubious adventure," Mr. Feis said: "If the government is not prepared to take the lead in an accord of this kind, it had better leave the pipeline to the companies. If its commercial prospects are as good as they appear to be, its construction, though perhaps on a smaller scale, would not be long deferred." The official viewpoint of the government had been sought for the meeting, but without success.

* * *

Oppose Punishment Of Axis Peoples

The *Christian Herald* published the results of a poll of 275,000 subscribers which advocated the punishment of Axis leaders in the spirit of justice and not revenge. Eighty-seven per cent voted to punish Axis leaders, but 70 per cent voted against punishing the Axis peoples. Internationally controlled colonies, as opposed to continued national ownership, were favored by 59 per cent, and 54 per cent would abolish all tariff barriers. An international police force was acceptable to 87 per cent, and the largest vote, 91 per cent, desired that the United States participate fully in a postwar league of nations. Retention of air bases built abroad by America and Great Britain was accepted by 66 per cent of the voters.

* * *

And So Forth

A five-story building in the heart of Manhattan has been leased by the National Lutheran Council for a service men's center. The new quarters will be operated jointly by the National Council and the Lutheran Synod of Missouri.

It was announced last week that the Catholic Rural Life Conference, a nationwide group of laymen, religious leaders, priests and bishops dedicated to maintaining and restoring Catholic family life on the farm, would hold 36 summer institutes this year.

The Workers Defense League last week sent to Congress a statement signed by 1,184 clergymen and religious leaders of all faiths from every state in the union opposing the national service bill conscripting labor.

J. HENRY CARPENTER.

Expand Smaller Church Councils

Interchurch Agency Representatives are in Mood for Developing New State and Local Cooperative Projects

(Correspondence from Chicago)

CHICAGO, April 24.—A concerted effort to organize state and community Protestant church councils was launched here at the recent conference of the Intercouncil Field Department. This is the organization of the executives of the eight major American interchurch agencies. Ross W. Sanderson of the Federal Council presented a comprehensive study of the organization and financing of local and state church councils. The procedures are almost as varied as the communities to be served. Such variety is evidence that the movement is generic and not imposed. Its leaders now are asking, however, whether there is not a body of experience from which tested procedures for church unity can be derived and in some measure standardized.

* * *

Say Churches Must Pay Costs of Unity

The study lists sources of income for councils. They include denominations, local churches, community chests, corporations and individuals. At present denominational contributions are on a much expanded scale because the special wartime funds raised by denominations include money for cooperative projects. This however is held to be a temporary condition. Mr. Sanderson expressed the belief that churches should underwrite cooperation. It would appear that support from community chests for certain social service features of cooperative work will be increasingly available. The principle seems to be generally accepted that this support should be matched by equal funds from church sources. The gifts of large corporations seem to be regarded as legitimate but are considered temporary and dangerous.

* * *

High School Students 'Steal the Show'

Eight hundred people, 200 of them high school students, gathered recently for the eighth annual institute of human relations sponsored by the Chicago round table of Christians and Jews. Everett Clinchy, co-president of the National Conference of Christians and Jews, spoke. For an hour the audience, led by the high school students, subjected a panel of religious leaders and scientists, among them a University of Chicago anthropologist, to a barrage of penetrating questions. They stole the show from the platform program, to the immense gratification of all concerned. George McKibben presided and James M. Yard, director of the Chicago round table, acted as moderator during the discussion.

* * *

Lutherans Unite on Social Issues

Under the direction of the American Lutheran Conference and with the cooperation of representative Missouri Lutherans and United Lutherans, a series of 22 one-

day seminars on social issues is being held across the nation. The general theme is, "The Church at Work: Soul Care in Wartime." Local committees have selected three from among the following topics under the general theme: industry and labor, postwar readjustments, race relations, the Christian family, rural churches, and lay activity. Each team is composed of one United Lutheran, one Missouri Lutheran and one American Conference speaker. Over 1,000 pastors have attended the conferences already held. A number of the addresses have been printed and have been given wide circulation among Lutherans. A surprising feature of the seminars has been that the speakers who took advanced positions on social issues found warm support everywhere.

* * *

Catholic Condemns One-Party Rule

J. H. Schlarman, Catholic bishop of Peoria and president of the National Catholic Rural Life Conference, has just returned from a 5,000-mile trip through Mexico with Luigi L. Ligutti, executive secretary of the conference. The bishop writes in the *New World*, published here, that the two needs of Mexico are education of the people and ownership of the soil by those who cultivate it. Of President Cardenas' distribution of land he writes: "The so-called deed which grants them the use of 20, 30 or 40 acres has some small print on the reverse side setting forth how they lose the use of it. One reason is: 'Participation in subversive activities.' Under the revolutionary party government in Mexico, that means 'If you don't go with the party.'" The bishop charges that "thousands of miles of irrigation ditches have been ruined or silted. . . . Soil that was once very productive is exhausted, eroded, neglected. . . . Agricultural production has decreased 70 per cent [since 1913]. Mexico is a warning example of one-party government."

* * *

Agrarian Leaders Confer

Last week the American Country Life Association held a national conference here. Official delegates were present from some 40 agencies including the federal government, the churches, parent-teacher associations, and farmers', farm women's and youth organizations. Delegates being limited to three from each organization, 150 persons were present. The reports will be available next week. The American Country Life Association was set up in 1919, an outgrowth of the country life committee appointed by President Theodore Roosevelt. It had been quiescent since 1940. David Lindstrom of the University of Illinois' department of agricultural economics is president of the association.

CHARLES LESLIE VENABLE.

See Political Motive In Vatican Attack

The Roman Catholic press in Great Britain and America generally see a political motive behind the statement recently made by Patriarch Sergius of the Russian Orthodox Church challenging the pope's right to call himself the vicar of Christ. They associate it with the fact that the Russian armies are occupying Catholic territories in Poland.

The Earliest Gospel

By FREDERICK C. GRANT

"In a quite distinctive manner this is an epochal book on the origin and comprehensive interpretation of the Gospel of Mark. The twelve lectures here published in a single volume clearly summarize the major advances in Marcan research in the most recent period, and do so with critical evaluations, and frequently with drastic revisions, that are of primary importance . . . a must for ministers and laymen and theological students who are intellectually alert and critically inclined."—*The Christian Century.*

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The Beginning of Christianity

By CLARENCE T. CRAIG

"Professor Craig's new book combines an introduction to the New Testament with a history of New Testament times. . . . The story is told simply and clearly, and with constant attention to the religious significance of events and doctrines—not only for the contemporary scene in the first century, but for the present day. . . . All in all, *The Beginning of Christianity* is one of the best textbooks on Christian origins that we have. Better still, it is a readable survey which will appeal to many others besides professors and students in seminaries and colleges."—*Christendom.*

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THE PRINCIPLES OF CHRISTIAN ETHICS

Albert C. Knudson "This volume must take a high place among the major works on Christian ethics. It rounds out the vast contribution of the great American scholar and teacher to religious and philosophical thought. It is at once historical, critical, and constructive, and will be welcomed by serious students of Christianity everywhere."—*Review and Expositor.*

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THE CHURCH AND PSYCHOTHERAPY

Karl Ruf Stolz ". . . his best book—mature, scholarly, thoroughly Christian. It comes out of a profound conviction that Christ is the only true hope of sick souls and of a sick world; that only through the Church can his gospel be effectively presented to men; and that through the worship and the fellowship and the work of the 'beloved community' can men be really healed." —*Union Seminary Review.*

$2.50

THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION

Edmund D. Soper "This is the best orthodox interpretation of Christian missions that has yet appeared. Dr. Soper brings to his task familiarity with the fields of comparative religion and missions. The result is an able apologetic for Christianity as the world religion and a forceful statement regarding the world mission of the Christian church." —Chicago Theological Seminary *Register.*

$2.50

THE PATH TO PERFECTION

W. E. Sangster "Apart from its intrinsic value . . . it is easy and enjoyable reading. Our Methodist friends will be particularly interested in this restatement, but those of us in other communions who have not always shown a willingness to take Wesley seriously from a theological point of view would profit greatly by studying this treatise, and, one feels, the cause of catholic understanding would be thus far strengthened."—*Westminster Bookman.*

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PRICES SLIGHTLY HIGHER IN CANADA

Church Opened to Philip Randolph

Negro Union Leader's Right to Free Speech is Upheld in Memphis—State Considers Amending Constitution

(Correspondence from Memphis)

MEMPHIS, April 12.—This correspondent's last letter reported that local A.F. of L. leaders were protesting A. Philip Randolph's speaking here and branding him as a fomenter of race trouble. Subsequently however national A.F. of L. leaders declared that Mr. Randolph should come to Memphis and thus vindicate freedom of speech. He came, spoke in the First Baptist Church on Beale street, attacked the city administration and left much bad feeling behind him. E. H. Crump, local politician, replied to the attack through the press, concluding: "If Negroes or whites insist on importing these hate-creating rabble-rousers, they should make up their minds to abide by the consequences. But the city would be better off without that type of citizen, including the preacher who gave permission to hold that meeting in his church." [The Brotherhood of Sleeping Car Porters, of which Mr. Randolph is head, is an A.F. of L. union.—EDITOR.]

* * *

Negro Minister Defends Opening of Church

The preacher in question, G. A. Long, replied through the press that "as to abiding by the consequences, I know what that means. It is rumored that First Baptist on Beale will be condemned and that I will be hounded until I leave town. But I didn't ask permission to come here and I shall not ask permission to stay. My people are dying around the world for the principle involved in this matter. If they can take it there, I can take it here. But the pity of it is that we should be denied here the freedom for which they are dying."

* * *

Newspapers Condemn Both Sides

After this exchange of verbal shots, Sheriff Oliver H. Perry came into the news columns declaring: "Had I known the Negro Randolph and those he brought with him were speaking ill of Mr. Hale and Mr. Crump, I would have pulled them out of the pulpit. . . . I will be on hand at the next meeting, and at the meeting of the Southern Tenant Farmers Union. There is no reason for Mitchell [H. L., secretary of S.T.F.U.] bringing his mixed crowd here . . . to condemn the efforts being made to build up the Mississippi valley." The papers next day carried a cordial invitation from Mr. Mitchell to the sheriff. Commenting editorially, E. J. Meeman of the *Press-Scimitar* said: "The methods of A. Philip Randolph are unwise . . . the methods of our Shelby county leaders are also unwise. . . . The statement of Sheriff Perry is unworthy of a public official charged with sober responsibility."

* * *

Appoint Committee on Revising Constitution

The first serious move to revise Tennessee's unamended constitution of 1870 was initiated today when the special session of the 73rd general assembly passed a joint resolution calling on Gov. Prentice Cooper to appoint a commission on revision which would report to the legislature in January. There are only two ways of amending the constitution. One is by legislative action supplemented by popular referendum. The other is by a constitutional convention. The former method has been found impossible. The other has never been tried.

* * *

Deprives Ministers of Rights of Free Men

For 74 years ministers have chafed under this constitution, which mixes church and state, pronounces on theological matters and gives limited citizenship to the clergy. No clergyman may run for a seat in the general assembly. Christ's teaching on nonresistance is declared "absurd, slavish and destructive of the good and happiness of mankind." Article IX says: "No atheist or disbeliever shall hold a civil office. No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this state." There are many needless county jobs which are nuisances and a drain on taxpayers, but they have to be endured because they are constitutional. The legislature repealed the poll tax, but the repeal was found to be unconstitutional. A constitution is needed which will separate church and state, rule out future monkey trials and make the minister a full citizen.

* * *

And So Forth

Josiah Sibley, for 10 years pastor of Lindsay Memorial Church, has retired to his ranch in California for his sunset years.

Ministers of the presbyteries of the mid-south have pledged support to the $2,000,000 fund-raising campaign which Southwestern University is launching in order to claim the $500,000 conditional money offered by the General Education Board of New York.

Substitution of a system of state-owned liquor stores for the present law in Tennessee is proposed by E. W. Carmack, Jr., a qualified candidate for the Democratic nomination for governor.

In Mississippi a former sheriff, a jailer and three other residents of Columbus have been indicted by a federal grand jury for beating eight Negroes and otherwise conspiring to deprive them of their civil rights.

In Arkansas, near Blytheville, the Chickasawba farmers' organization is erecting a camp to house 600 German prisons and 120 guards. This is the second of four camps to be built in Mississippi county this year for the purpose of solving the manpower shortage with German prisoners.

MARSHALL WINGFIELD.

Urge Re-election Of Dr. Coffin

The Presbytery of Syracuse, New York, at its spring meeting adopted a resolution urging that Dr. Henry Sloane Coffin be renominated and re-elected as moderator of the General Assembly of the Presbyterian Church, U.S.A.

Chaplain Seeks Preferred Status

Canadian Officer Holds that Ministers Returning from War Should Not Have to Compete for Pulpits

(Correspondence from Quebec)

TROIS-RIVIERES, April 13.—The district chaplain of the First Military District of the Canadian army, Lt. Col. Charles K. Nicoll, has made an appeal to his own denomination, the Presbyterian Church in Canada, to provide for the padres who will be returning to the work of the regular ministry either before or after the end of the war. He asks: "Will our returning chaplains have to follow the custom which has obtained in our church for years, and have to preach for a call, and thus enter into competition with our younger ministers, who were eligible for active service and who for some reason or other remained at home? Or will our chaplains have to accept an appointment by our Home Mission Board and be content with the augmented or ordained mission charge? It seems to me that some policy will need to be adopted by our church whereby our ministers who have given faithful service in the three branches—viz., the navy, army and airforce—should at least have the first opportunity of securing a hearing in any of our self-supporting congregations." In a note in the *Presbyterian Record*, which published this appeal, the secretary of the chaplaincy committee states that this committee is giving serious attention to the problem.

* * *

United Church Debt Is Covered

The United Church of Canada is now celebrating the fact that it has, after just over three years of campaigning, completely underwritten the debt of $1,700,000 with which it started the year 1941. While this sum was being raised members of the United Church also increased their giving to the missionary and maintenance fund by over $100,000 a year, gave $57,000 to the bombed churches of Great Britain, and more recently contributed $110,000 to the China and India famine relief funds. The church's deficit will not be paid off immediately, as the contributions are not entirely in cash. Members have subscribed to victory bonds and bought war-savings certificates in the name of the church, and in this way enough money has been pledged to wipe out the debt within seven years and leave a surplus of $2,926. Every part of the church responded to the appeal, and 56 presbyteries exceeded their allocations.

* * *

Charge Discrimination Against Protestants

The editor of the *United Church Observer* states in a recent issue: "Since the outbreak of the war the principle by which chaplains are appointed to the army has been that one Roman Catholic chaplain should be appointed for every 500 Roman Catholic soldiers, and that there should be one Protestant chaplain for every 1,000 Protestant soldiers. A similar proportional

basis exists in the airforce. We have refrained from commenting on this glaring discrimination against the Protestants as we did not wish to appear bigoted or narrow-minded on the subject. But the time has come when the Protestant people of this country should be made aware of this discrimination and should face it frankly and dispassionately. . . . The principle of one Roman Catholic chaplain for every 500 Roman Catholic soldiers and one Protestant chaplain for every 1,000 Protestant soldiers was wrong from the start. It does not obtain in any other country. It should not be tolerated in Canada."

* * *

Presbyterians Debate Joining Union Faculty

Presbyteries throughout Canada and Newfoundland are preparing for what promises to be an exceptionally interesting General Assembly of the Presbyterian Church, which will open in Knox Church, Toronto, the first Wednesday in June. Last year's high court of the church gave notice of retirement to all but two professors of the two theological colleges, and to both principals, effective this year. At least one professor has appealed against this ruling. The proposal that the Presbyterian Church should cooperate in the theological faculty planned by the senate of McGill University has caused bitter debate, particularly in the presbyteries of Toronto and Montreal. Montreal presbytery disapproved of the McGill scheme, but a large number of ministers and elders from that presbytery have publicized their dissent and are urging that the assembly continue its negotiations with the university. The plan calls for a five-year trial of a joint faculty of theology in which the Church of England, the United Church and Presbyterians are asked to cooperate.

* * *

And So Forth

Capt. J. Frederick Goforth, son of the famous Presbyterian missionary to China, the late Jonathan Goforth, has been awarded the Military Cross for valor on the field of battle in Italy.

Capt. W. E. L. Smith, the United Church padre who read from the sixth chapter of the Epistle to the Ephesians as his men went into battle at Dieppe, has recently been awarded the Military Cross.

Charles Reid, Anglican minister at Mattawa in northern Ontario, has five sons in the Royal Canadian Air Force, two of them at present overseas.

The first group of Jewish refugees from Europe recently arrived in Canada.

DeCourcy H. Rayner.

Detroit to Provide Released Time

An interfaith committee has been discussing for several months with the Detroit board of education the possibility that the schools of that city may release their pupils for religious instruction. As approved by the Protestant council of churches, the plan provides for 16 full-time teachers. It would cost the churches about $50,000 per year.

Disciples Protest Draft Of Pre-Theologicals

At the spring meeting of the board of education of the Disciples of Christ, held recently in Indianapolis, the board expressed grave concern over the announcement that all deferments of pre-theological students will be abrogated beginning July 1. Copies of the protest were sent to President Roosevelt and to the Selective Service System.

Catholic Hierarchy Discusses Relief and War Problems

The two-day spring meeting of the administrative board of the National Catholic Welfare Conference met in Washington recently under the chairmanship of Archbishop Edward Mooney of Detroit. It was reported that matters under consideration related chiefly to prisoners aid and war relief. The ten members of the board include Archbishop Stritch of Chicago, treasurer, and Archbishop Spellman of New York, secretary. In the interim between the yearly meetings of the entire hierarchy, the administrative board of the N.C.W.C. acts in its behalf on all matters affecting the interests of the Roman Catholic Church in America.

Anglican Bishops Plan To Hand Over Palaces

It is reported from England that the Archbishop of Canterbury is heading a move by which the English bishops will surrender their palaces to a group of church commissioners. The Archbishop of Canterbury is also said to plan to reduce his salary, and the Bishop of London expects to lower his stipend from $50,000 to $25,000 a year providing the commissioners will bear some of the expenses previously paid out of his salary. Lambeth Palace, which has been repeatedly hit by bombs, is one of the properties to be surrendered.

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July 24-28. Problems of the Pastor in the Year Ahead. (Jointly sponsored by the Commission on Religion and Health, Federal Council of Churches and Union Seminary). Speakers: Roy A. Burkhart, Marion J. Creeger, Russell Dicks, Chaplain Harry C. Fraser, Elmore M. McKee, Dr. James S Plant, Otis R Rice, Ralph W. Sockman, George Soule.

July 31-Aug. 4. The Local Church and Critical Issues of Our Day. Speakers: Bradford S. Abernethy, Will W. Alexander, J. Kenneth Galbraith, Benson Y. Landis, Paul Limbert, Benjamin E. Mays, Leslie B. Moss, Justin Wroe Nixon, Edwin G. Nourse, Frederick E. Reissig, J. Raymond Walsh.

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Set Up New Court For R.I.Children

Long Battle for a Juvenile Court Is Crowned with Success—Tomlin to Head Church Council of State

(Correspondence from Rhode Island)

PROVIDENCE, April 14.—At last Rhode Island has a state-wide juvenile court. The Shunney-Broomhead bill, signed by Gov. J. Howard McGrath, embodies features proposed by representatives of both parties and calls for two full-time judges. Thus ends a drive extending over many years and participated in by many religious and social groups. Under the provisions of the act, the court will have original jurisdiction over cases involving children under 18 years of age who are delinquent, wayward, dependent, neglected or mentally defective or disordered. It also will have control over cases concerning paternity of children born out of wedlock, child marriages, and adults involved in child cases, including adoptions. Probation counselors and various state or local public agencies will assist the court.

* * *

Clergy Meet with Industrialists

More than 100 representatives of the National Association of Manufacturers and the same number of clergymen recently met here to discuss problems of mutual interest. The social welfare department of the Rhode Island council of churches assisted in arranging the meeting. Jasper L. Crane, Du Pont vice-president, saw greater production of goods and services as the way to a better life, and called for "free enterprise." He contended that enterprise must be free of bureaucracy and artificial restrictions. Albert C. Thomas, chairman of the social welfare department of the church council, spoke for the clergy, cautioning them against speaking out on matters concerning which they are uninformed.

* * *

Tomlin to Head State's Council of Churches

Earl Hollier Tomlin, for 15 years pastor of Calvary Baptist Church, Providence, has accepted a call to become the first full-time paid executive secretary of the Rhode Island council of churches, which was founded seven years ago. He is a former president of the church council and of the Rhode Island Baptist convention. The church he is leaving is the largest Baptist church in the state.

* * *

R. I. Church Develops Suburban Field

Phillips Memorial Baptist Church, Eden Park, Cranston, R. I., has successfully completed a campaign for $65,000 to build a new church in a growing suburban area near Providence. Phillips Memorial is the only church for quite a distance. Including $25,000 from the Northern Baptist Convention, a total of $111,000 is now on hand awaiting removal of war restrictions.

* * *

And So Forth

Raymond T. Mattheson, pastor of North Methodist Church, Fall River, Mass., joined the army chaplains' corps. On the same day Mrs. Matthewson joined the WAC.

Rhode Island Baptists are opening to clergy and churchmen of various denominations opportunity to join in a church school advancement program calling for a community survey and a revision of curriculum and methods in order to reach children now untouched by religious instruction.

Massachusetts Baptist youth have a new paper published from 605 Tremont Temple, Boston 8. It seeks to present practical material which will be of help to a wide variety of groups.

RICHARD K. MORTON.

Representatives Unanimously Vote Food for Europe

By unanimous action on April 17 the House of Representatives passed a resolution urging the administration to send food to the other countries in nazi-occupied countries in Europe in addition to Greece. Their action follows passage of a similar bill in the Senate on Febr. 15. Unanimous action in both houses of Congress would hardly have been possible without prior approval of the idea by the administration in Washington.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Aircraft Carrier (RKO "This Is America" series) *Documentary* shot on "shakedown cruise," showing how different parts of ship and groups of technicians function in routine duty and in action. An informative, sensible film, giving an interesting, *clear* picture of activity much in the news at present. M, Y, C

Cry Havoc (MGM) *Melodrama.* Emotional experiences of girls recruited to serve as volunteer nurses on Bataan, up to capture by enemy. Aside from fact that original play has been criticized by nurses' corps as misleading, partly because there were no volunteer nurses on Bataan, film is stagey in situation and character, wildly unmotivated. *Prolonged hysteria.* M

Four Jills in a Jeep (Fox) *Comedy.* Conquest of hearts as four movie stars make rounds of army posts in England and North Africa as entertainment unit. A series of "personal appearances" by four actresses who did make such a trip, pervaded by emphasis which impresses audience uncomfortably as a self-laudatory effort by the movie industry. *Fair* comedy. M, Y

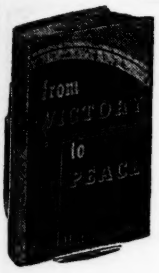
Trocadero (Rep.) *Drama.* Adopted children of Italian restaurant proprietor build business after his death into famous night club. A success story extolling popular bands and elaborate night clubs, suggesting they are based on homey, naive virtues. *Routine.* M, Y

You Can't Ration Love (Par.) *Comedy.* Moronic goings-on among co-eds (as conceived by Hollywood) who, frantic for dates, ration available men's attentions so all will have equal chance. Such a theme might have been merely satiric fun, but here it takes itself so seriously as to be merely *stupid.* Y

BEST CURRENT FILMS

For Family: Happy Land, Lassie Come Home, Madame Curie, My Friend Flicka, Snow White and the Seven Dwarfs, This Is the Army, Thousands Cheer.

For Mature Audience: The City That Stopped Hitler, Claudia, Corvette K-225, Destination Tokyo, Guadalcanal Diary, Gung Ho!, Holy Matrimony, Lost Angel, The Memphis Belle, Sahara, The Song of Bernadette, Watch on the Rhine, The Young Mr. Pitt. 5-3-44



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